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PEACE AND WORLD RENEWAL

WHILE the world conflict pursues its course and the end is still delayed, old men are dreaming dreams and young men are seeing visions. But between those of the theist and the rigid materialist there is a vast distinction. The former is 'no trembler in the world's storm-troubled sphere' but is anchored on 'the steadfast rock of immortality'. When we contemplate the work of Christ for the world and recall that the terms 'reconciliation' and 'redemption', or liberation, interpret the conditions of peace for the believer, hope eternal springs up in the soul of the Christian. Did not St. Paul say 'being justified by faith we have peace with God through our Lord Jesus Christ'? What does this mean but a surrender of the will to God which is to dispel all discord between man and God and between man and his fellows? Peace on earth among men of goodwill is the undying message of the Christian revelation.

Such inward assurance is a gift so precious that elect souls have been constrained to preserve it by detachment from the world. But the glowing experiences of the mystics like St. Augustine, St. John of the Cross, St. Catherine of Siena, St. Francis of Assisi and many others are not to be interpreted as a closing of the door and retirement into the inner chamber of the soul to preserve its purity by avoidance of human contacts and responsibilities. On the contrary, the closer walk with God, its visions and ecstasies, has proved to be an incentive to renewed service for the humblest and least worthy of God's creatures. It has been so from the day on which our Lord ascended the mount of Transfiguration, not to abide there, but to lead His disciples with hearts renewed by prayer to a troubled and sinning world where suffering and despair cried aloud for help and healing. In like manner St. Paul passes from 'the third heaven' to 'become all things to all men'. In fact, the mystic vision makes the daily round divine and the practice of the presence of God in our often crowded lives is a source of strength too seldom realized. Did not Charles Wesley speak for his brother as well as for himself in their common ministry of the souls of men, when he composed the words

Silent am I now and still,
Dare not in Thy presence move,
To my waiting soul reveal
The secret of Thy love.

It is obvious that the end of the present world conflict will call for the establishing of a new order which the Church universal can mould and inspire with the spirit of mutual tolerance and brotherly love. When we recall the sense

of frustration and disappointment that succeeded the last war, we have not been surprised that all classes of the community have revealed intense interest in the series of measures which have been discussed in Parliament for the future wellbeing of the nation. Health, employment, housing, wages, and education have each received intelligent and detailed attention from all parties in the State and raised the hopes of thoughtful people that post-war Great Britain will enter on a new epoch of social wellbeing.

But this is a conflict which affects the destiny of the civilized world, and it is a happy feature that the British Commonwealth of Nations is allied with the United States strong not only as a bulwark of freedom and democracy, but as a vast community attached by tradition and conviction to the Christian faith. Hence her co-operation in the work of British missionary enterprise in the islands of the Pacific, from some of which cannibalism has been expelled, and her unceasing efforts to open up to the native populations the blessings of civilization. Hence, too, her campaign against Japan whose ambitions are primarily materialistic both in the lands of the Pacific Ocean and in her campaign against China. Here the dream of conquest has been finally dispelled by the renaissance of China, who under her wise and high-minded Generalissimo is not only repelling her foe but consolidating her vast population into a united whole and inspiring all classes with the sense of a noble and humane vocation. The making of the Burma Road is symbolic of a new and happy *rapprochement*, which may constitute an enduring link with her Western neighbours beyond her borders. It is all to the good that India is united with China and that her seasoned and famous regiments are aligned with British troops in repelling the invader and bringing peace to the Malay peninsula and the occupied adjacent islands. It may here be added that if the ambitions of India are as yet unfulfilled, the solution proposed by Sir Stafford Cripps remains in being as the goal which India alone of her own free choice can attain.

Turning westward and traversing Iran and Iraq, now friendly neighbours, by way of the Persian Gulf to Suez and thence to Jerusalem, now as cosmopolitan as on the day of Pentecost, we shall recall one of the happy events succeeding the last war, the establishment of a Jewish home in the Holy Land. This has proved to be a gesture of goodwill much valued at least by a section of the vast Jewish population of the world, as Mr. Norman Bentwich has acknowledged in his interesting account of his long experience of the country, although he frankly admits that the overwhelming majority in world Judaism prefers to retain its international status. If we travel through Syria on the famous road which crosses the Taurus mountains and make for Ankara and thence to Istanbul, we shall be reminded of another marvellous outcome of the events succeeding the last war, the remaking of Turkey on the lines of British representative government and the social progress that has resulted from this reform in the life of her people.

At the conclusion of the war, the main problem of Allied statesmanship, as General Smuts has suggested, will be Europe, and here our friendship with Russia, based on mutual confidence and goodwill, is of vital importance, nay essential, if any policy is to be of permanent value. We recall with joy the recognition of the Christian Church by our great ally and the hold upon the people not only of the historic Eastern Church but of those simpler evangelical

types of worship and belief to be traced in the works of Tolstoi and Dostoevsky. Moreover, her achievements in repelling the foe on the vast field of operations and the heroic endurance under terrific strain of her people of all ages, have won the world's admiration. Moreover, her post-war ideal of administering her territory by means of independent states, organized on the democratic tradition of freedom but under central control, is noted with deep interest by all those who visualize the new era in world politics upon which she has now entered. Serious problems in eastern Europe have to be faced in the post-war settlement, such as the future of Poland, Czechoslovakia and Jugoslavia. Poland in particular has been subjected to terrible suffering during the war, but signs of a new and happy future are not wanting in the re-settlement which her friends all the world over hope will secure her former territorial boundaries and open up before her children the prospect of renewed greatness and prosperity. Nearer to these shores is Norway, which, with Denmark and Holland, has faced great hardships with unshaken courage and loyalty. Nearer still to us is France before whom opens a new epoch of democratic progress on the same plane as Italy, that is, if high-minded leadership is forthcoming for both, leadership inspired by moral integrity. Nor can the new freedom for each individual in the European family be denied to Germany which will restore the confidence of all; for a relationship with her, clouded from the first by suspicion and distrust, is to be ruled out by the Christian ethic on goodwill and restoration.

Let us turn once more to St. Paul who never wavered from the one end in view, namely to win mankind to the new way of life set before mankind in Christ. The difference between Jew and Gentile was to vanish and the real unity of mankind to be perfected by a Redeemer who in His own person made the two 'into one man new' by an act of love which was the promise of a new humanity (Eph. ii. 15). This vision of a united family has yet to be realized, but remains for all time as the ideal order of life. Science has brought the race together by annihilating distance between continent and continent: it remains for human aspiration to translate this into friendship and the Christian faith to lay the foundations of an enduring harmony and mutual understanding.

It will be recalled that Hardy closes the *Dynasts* with the fall of Napoleon at Waterloo. The chorus gently suggests that the iron scheme of things leading to universal extinction may for the moment be suspended:

. . . a stirring thrills the air
Like to sounds of joyance there
That the rages
Of the ages
Shall be cancelled . . .

It is but a pause in the working of the immanent Will, which is It and impersonal. The theme is based on the summary of human existence, characteristically terse and felicitous, by the Roman poet Horace, *rerum concordia discors*. But 'why rushed the discord in?' It is Browning's question and he replies 'that harmony should be prized'. Good for the musician, but we have to go farther! Our will is a gift of God: but that is not the whole truth. Let Dante add 'and His will is our peace'.

Now in the teaching of St. Paul the atoning death of Christ is linked with His resurrection. He was delivered up for our trespasses and raised for our justification. If the Cross is to bring a real deliverance from the selfish life, it is because it is linked with the power of His risen life, as a perpetual source of moral strength, to souls consecrated to an unselfish life on behalf of their fellow men; but the personal problem remains and in the end is vital. Are we to link ourselves with the Church or to remain unattached, free to think for ourselves and to rest content with a vague humanism and shape our belief and action as we like? The right to think and act for ourselves is undeniable. But is there not a more excellent way? The way of love and brotherhood, as expounded by St. Paul? He had seen a company of believers small in number, not many wise according to human standards, not many leading men nor of good birth, already formed into a compact community, committed to a missionary movement which compassed land and sea, so that he in his letter to Colossae could claim that the gospel was 'in all the world', implying that it had already proved its universal appeal. . . . The need of its unifying and redemptive power never was more urgent than to-day. We who have been spared the hardships, privations and daily risks of our fighting services by land and sea and in the air, have been learning the benefits of an ordered, disciplined and rationed daily existence within our island rampart. Restrictions of movement and travel and other minor drawbacks have been cheerfully endured. The more serious experiences of bombardment from the air have brought tragedy, sorrow and privations to hundreds, and left hideous gaps in our cities but have been accepted as inevitable in a war which has involved the race as a whole. Nevertheless, the ordinary activities of life have not been interrupted. Everyone has been enrolled for service from early youth to old age with the result that a new readjustment of social relationships has brought with it even in the anxieties and strain of daily existence a sense of 'joy in widest commonalty spread'. Can this partnership in the common service springing from a sense of individual responsibility be continued in the post-war world?

In facing the future we have to realize that every individual counts and that the fundamental Christian teaching of the value of the individual soul has to shape our activity whether as parents, teachers and members, in the Church and State, however humble our status and work in life. The history of Christianity affords no ground for easy-going optimism but supports the sober conviction that no life can be lived in vain if a place be found in it for the vision of God. There is no need for anyone to stand outside the fellowship of the Christian Church whose creed is still unformed and whose intellectual convictions are unsatisfied. But if and when he has found God, he will obey the call to co-operate with God, nor be blind to the needs of his immediate environment, but can at least on the principle of Kant that nothing can be believed which is not established as the basis of universal legislation. The new Education Bill affords hope of a new future for the youth of England beginning as it does with the nursery school and leading on through the succeeding stages to a University training for the work of life and open to all. It also makes due provision for religious teaching in every type of school during the primary and secondary stages. Its breadth of vision marks an epoch in English education

and opens up a prospect of real progress towards a nobler ideal of family life. But its aim will not be realized if parents do not fulfil their duty by providing the right atmosphere within the home and by training their children by means of personal example and guidance for the Christian life.

Thus, in the complex task of restoration that awaits mankind in the new era, co-operation with God is essential. One of the earliest of the Christian Fathers, Irenaeus, argued that it was only because God had become man that man could realize his true destiny. And in becoming man, however incredible it appears to some minds, God suffered in the person of His Son. Hence the Christian emphasis on the divinity of suffering, which entered into the work of human redemption. With St. Paul we have to learn the fellowship of those sufferings in order to attain the resurrection from the dead. He believed that from that risen Life there flowed a stream of power that was to be for the healing of the nations and further that through the Church of the living God this power was mediated to the world. The vision of a united human family that knows war no more is not only to be cherished by the Church universal but is to be continuously realized in common life in our association with our fellow men. The Christian Church, while differing in forms of government, worship and rite, is the spiritual unity to which mankind looks for leadership and inspiration in the restoration of mankind. If a lasting reunion of the human family is to be accomplished, it will come through the reconsecration of the Church universal to its divine mission and of its members to a life of sacrifice which shall not be unworthy of the brave and faithful who have laid down their lives in the cause of freedom and peace.

R. MARTIN POPE¹

THE IMMEDIATE PROSPECT

WHENEVER we are dispirited in these days let one fact be faced. It is not only that the world needs the Church, but the Church will never have a more propitious time for delivering its Gospel. In some senses it may be argued that humanism has its roots in the Renaissance. For in that movement of thought interest was transferred from what God does for men to what men can do for themselves. But it is within the last century that humanism has become a serious rival to Christianity. It was natural that in the Victorian era of expanding markets and growing prosperity, the evolutionary theory of Charles Darwin should seem to be the golden key which opened every lock. For in those days we were in J. R. Seeley's words 'Occupying the Empire in a fit of absence of mind'. We had a most satisfactory start over all other nations in our industrialism. No wonder men thought complacently that evolution not only had relevance in the natural world but in every other sphere. All life it seemed to them was achievement through struggle. Progress was inevitable though it might be slow and difficult. There seemed indeed certain confirmation of the theory. In education the State was taking ever fuller control until

¹ Since receiving this article, we learn with deep regret of the passing of the Author.

at last every child was receiving a free education up to the age of fourteen years. It was confidently supposed that an educated nation would achieve its destiny. In science the advance was so overwhelmingly rapid that people who had in their amazement called a certain lantern for looking at slides a 'magic' lantern, were able first to see moving pictures and then talking pictures, and afterwards talking pictures in technicolour. The same people who had rejoiced in hansom cabs and horse trams and wagonettes lived to see men flying through the air faster than any bird, over the land faster than any animal, and under the water faster than any fish. It was confidently predicted that scientists with their dazzling achievements would make a world happy, safe and comfortable for man to live in.

As in education and science so in democracy there was a profound optimism. It was believed that adult suffrage rightly used would facilitate our passage into the land of heart's desire. We shall never understand the suffragette movement unless we realize that it was inspired by a passionate belief in what women could accomplish by the use of the vote. It was a faith for which they were willing to suffer persecution, imprisonment, and in at least one case martyrdom itself. What great hopes were raised by democratic government in those far off days.

And lastly optimistic humanistic liberalism was fed on the condition of trade and commerce in this country. Things were not as good as they seemed. But to the average man, the whirr of machinery, the noise in the market place, and the movement of ships on the high seas were distinctly reassuring. Soon he believed there would be a margin between every man and poverty.

And so the poets in succession could sing of man's ability to save himself. Tennyson could believe in one 'far off divine event' to which we are all moving. Swinburne could ask for 'Glory to man in the Highest' since man is the master of things. Browning could declare that the best was yet to be. Henley fortified by his own self sufficiency could cry that he was the master of his fate and the captain of his soul. John Addington Symonds could even write dogmatically that men would be gentle, brave and strong, when all the earth was paradise.

There was of course still the uncomfortable fact of man's sin with which to grapple. But even this could be explained to everyone's relief and satisfaction. For F. R. Tennant, leading many philosophers, was able to show that sin was an evolutionary hangover from man's long animal ancestry. It was just the misuse of inherited impulses and instincts. This led men naturally to the belief that mankind in its upward march would slough off ignorance and superstition and use its inheritance aright. Out of the caterpillar the butterfly, and out of the brute caveman at last the superman.

But events did not work out that way. Instead we had the Great War of 1914-18 and the whole edifice of civilization came crashing to the ground. In our disillusionment we realized for the first time that the strength of a building depends upon its foundations. The character of man was not sufficient to support his civilization and so it collapsed. And the fall of the building was also the fall of that humanism which left no place for God. It was the end of all belief in inevitable progress.

When at last after four years of carnage the war was over, certain truths stood out crystal clear. Education by itself had not proved sufficient. An edu-

cated nation like Germany, with a wrong set of ideas, had rushed to its own destruction. In any case it was realized that education could give a man knowledge without necessarily giving him the disposition to use that knowledge for the good of his fellows. Nor could confidence any longer be placed in scientists and their inventions, for men had seen how science could readily be harnessed in the service of death. They had seen their fellows sent in greater numbers to more lingering and diabolical deaths than our forefathers ever conceived. The change from men wearing woad paint and using primitive weapons to men employing poison gas and military aircraft was not necessarily progress. Science was not sufficient to introduce a new age. Without vision and character, it could be used not to construct but to destroy.

Nor for that matter was democracy any longer a magic talisman. One of the slogans in war had been the encouragement to make the world safe for democracy. But the democracy that survived the war had lost much of its shining lustre. On the Continent it was openly derided and trampled under foot. But even in this country it was subject to cold criticism. I well remember in the years following the war, Studdert Kennedy, better known as Woodbine Willie, addressing a meeting of undergraduates in the Guildhall, Cambridge. He said a friend of his who was a Psycho-Analyst had tried on him the practice of Word-Association. He shouted a word and Kennedy had to reply at once with the first word that occurred to him. By and by he shouted Democracy and Studdert Kennedy replied 'Despair'. That attitude was general. People realized that Democratic government of itself was not sufficient. If people were too lazy or careless to use their votes, or if in the use of their votes they were too easily subject to mass suggestion, democracy would not function properly. Vision and character were needed if the machinery of government was ever to run smoothly and efficiently.

The same truth was realized in the case of trade and industry. After the war in which the loser was to pay all our debts and make good all our losses, and we were all going to be prosperous we found economics did not work quite so simply as that. Instead we had to accustom ourselves to a situation in which whilst food was being destroyed multitudes were hungry to the point of starvation. There was potential plenty but untold numbers of men throughout the world were eating out their hearts in idleness. In such a situation which but for its stark tragedy would have been Gilbertian, men recognized that the mere fact of trade and industry was not sufficient to herald an era of prosperity. Behind economics must be vision and character.

But the failure of Education, Science, Democracy and Economics to deliver the goods was ultimately the failure of man. The truth could not be hidden. Men were not big enough for their task. This realization brought a condition of despair. From an optimistic humanism men swiftly fell into a chill pessimism in which they were haunted by their own insufficiency. The more light-hearted were able to shrug their shoulders and argue that since nothing could be done, why worry about anything. They eagerly listened to the teaching of a sex mysticism which was being propounded by Aldous Huxley and D. H. Lawrence in the twenties. It was in these years that London had its 'bright young things'. Now alas! they are neither very bright nor very young. The lightest of farces and musical comedies had abnormally long runs on the stage

in this same decade. The outstanding literary figure of the twenties was James Joyce and his most famous book *Ulysses* (1922) is a sign and symbol of his times. Here was a great creative artist who had cut himself adrift from his old moorings and who had no compass to guide him in his voyaging. His modern Ulysses, Leopold Bloom, only wanders from domesticity for a single day, but his adventures are dictated by his own wants and appetites. It is a picture thrown on an immense canvas of man's futility, and his inadequacy to meet the challenge of great events.

But as the sky grew darker the prevailing mood became more sombre. The mirth of the frivolous became 'the crackling of thorns under a pot'. It was now that the influence of T. S. Eliot became so generally felt. His *Waste Land* (1922) appeared in the same year as *Ulysses*, but here was no hedonism but only despair. The *Hollow Men* (1925) was another experiment in the same manner. His masochistic readers delighted in his flagellation. They believed him to be right in describing us as hollow men and stuffed men leaning together. And how grimly true his conclusion seemed to be. 'This is the way the world ends. Not with a bang but a whimper'.

T. S. Eliot passed from nihilism to religious conviction in *Ash Wednesday* (1930) and in all his later work, but it was this earlier Eliot who influenced profoundly the brilliant young poets writing in the thirties; W. H. Auden, Stephen Spender, Louis Macneice and Cecil Day Lewis. But this decade was sterner than the last and whilst the poets had no illusions about man they were not sterile in their despair. Increasingly they looked to the left in their demand for social change and for some bulwark against the rising tide of Nazism and Fascism.

Meanwhile those who were interested in literature and philosophy were turning with fresh eyes to Pascal, Kierkegaard and Dostoevsky. All these exercised afresh a great influence.

Each of them in his own way had stressed the abyss in the human soul. Amongst contemporary thinkers it was Berdyaev who pictured most vividly the Heaven and Hell in every man.

But for the average student interested in religious thought the greatest name was unquestionably Karl Barth. Jacques Maritain has said that Barthianism was a complete reversal of humanism for it 'annihilated man before God'. And in Barth's writings the pendulum had swung to its opposite extreme. Whereas man has been regarded as naturally good, now he was regarded as naturally bad. In his fidelity to Calvin, Barth even revived the teaching of man's total depravity. But if man is wholly corrupt he is incapable of any goodness. Barth in avoiding Scylla had foundered on Charybdis. And yet this description of man, unreal as it may be, is significant, for the enormous influence of Barth showed how profoundly his despair of man accorded with prevailing opinion. This view of human nature, though in a much modified and more realistic way, was accepted by the great American theologian Reinhold Niebuhr. In theological circles a little jest became widely known:

Thou shalt love thy Barth with all thy heart
And thy Niebuhr as thyself.

But even more symptomatic of contemporary thought was the reverence paid

to Sigmund Freud by all those interested in psychology. His theory of the unconscious, whilst very distressing to those who still believed in the greatness of man, was accepted as a true account of the tangled undergrowth of human nature. When he died *The Times* in an obituary article described his teaching as a brilliant commentary on the doctrine of original sin. And so by strange paradox the agnostic Freud found himself in company with Paul, Augustine, Luther and Wesley.

It was at this time that (perhaps because of Paul Tillich's influence), the word 'demonic' was freely used to describe those dark forces in the world that opposed the truth. Indeed there were some, notably Karl Hein, who went further and did not hesitate to speak of the existence of a personal Devil.

In truth there was much in the third decade of the century to confirm any thinker in his despair of man's inability to save himself. In this period there was the great economic collapse in which untold numbers went bankrupt and the figures of unemployed soared to astronomical heights. It was a period of marked aggression marked by such names as Manchukuo, Abyssinia, China, Spain, Czechoslovakia and so inevitably to the nemesis of September 1939. These were the days when men learnt with horror of the recrudescence of racial animosity, the persecution of the Jews, the bullying of weaker nations, the concentration camps and the dread Gestapo. Beneath the thin veneer of civilization the wild and primitive instincts of the jungle were plain for all to see. War has brought its fresh horrors but it could not add any new facts. It could only deepen even more the sense of impotence and despair. Within a generation the world was again the scene of bloody conflict and the babies of the last war were being sent to fight in this.

But the very extremity of despair provoked its own reaction. No individual nor people can endure permanently the sterility of a numbing pessimism. It is not possible to live on negatives. The very need for action stimulated thought.

Men seeing the false new order of Hitler in Europe began to discuss the outline of a true new order. But there obviously can be no new order unless the people believe in it. The peoples therefore must be saved from their despair and given again a cause in which they can believe. But how can such salvation come? People do not want to continue in despair but in what can they hope?

There are two main solutions offered. We are asked to be saved by science or to be saved by politics. This is still the day of the scientist. His achievements have been so formidable that though they have a boomerang action, his prestige is still undimmed. One of Napoleon's soldiers is reported to have said when Napoleon came back from Elba 'Shall not I whose nose was frozen for him at Moscow fight for him again?' And many who are staggered at the efficiency of the destructive weapons of science in warfare are persuaded similarly to give their unthinking support. The utopian schemes of H. G. Wells have always had a large and interested public, and now there are so many ready to accept the scientific attitude of C. H. Waddington, the religion of Julian Huxley and to walk with Sir James Jeans along the milky way.

But truth does not go by suffrage and despite the vast number who look to the scientist for deliverance our salvation will not come that way. The reason is obvious. The scientist can measure, describe and analyse but when he

attempts to interpret, he passes out of the domain of science into philosophy. For Science is concerned with the how and not with the why of things. In consequence the scientist speaks as a private individual when he assumes the role of a prophet. He has just as much authority and no more than any other cultivated person who speaks outside his own province. Despite of Plato, the world has never found its philosopher kings though they have been sought with tears. And scientists with all their skill, integrity and singlemindedness are not qualified for that high office.

But supposing for one mad moment that they had the ultimate wisdom, and supposing that their new world was the best possible world for mortals to live in, how do they propose to bring us out of the wilderness into that Canaan of their dreams? They have perforce to rely on the fine white light of reason. As they themselves are guided by it, so they expect others will follow the same leading. But this is surely to be deficient both in psychology and in a sense of history. Even if the Latin tag 'I approve the best, I follow the worst' be forgotten; even if Augustine be put on one side, surely Freud has a pertinent word to say to those who trust that men will be sweetly reasonable. Reason can so often be at the mercy of those deep instinctive urges whose seat is in the unconscious mind.

And haven't these same scientists learnt anything from history? Have not the events of the last thirty years taught them any lesson? We have witnessed a flight from reason. We have recoiled in horror from those blind irrational forces which have threatened to destroy us all. Pascal said that if man was a reed he was a thinking reed, but we have lived in a world in which one of the most prominent leaders of Germany has wanted to reach for a gun at the sound of the word culture. All the fruits of reason, tolerance, sympathy and understanding have been flouted and derided. The virtues of the barbarian have been again extolled; irrational outworn theories of race, blood and soil have again been revived. In the early days of the French Revolution a beautiful courtesan was carried through the streets of Paris as the Goddess of Reason and there were multitudes to do her honour. It is true alas! that within a short time she was forgotten and men were swept along by wilder passions. But in our time the poor Goddess has in many countries not even been paid the tribute of lip service. Even those most attached to her service have found themselves strangely impotent. The racing millstream is heedless of the scandalized looks of polite bystanders. Surely it has been apparent to all that man is not swayed by pure reason nor guided by it. The scientist overlooks that fatal self-contradiction in man through which he can destroy both his works and himself.

There is another way of salvation offered to men in his despair. It is the way of the Politician. Accept my particular programme and you will achieve the new order. There are many so impressed by the stupendous achievements of Soviet Russia both in peace and war that they believe that some such scheme of state socialism consonant with our own history and genius, would solve our problems and ensure our happy future. Some would see in the implementing of the Beveridge report the opening out of a golden vista.

But would the utopia of the politician or social reformer be any more comfortable to live in than that of the scientist? If you are able to give a man efficient public services, if he can have his little house and garden in the

suburban housing estate, have you given him all he needs? Feed a lap dog, keep him warm, watch his health and you have given him all he needs. But can an immortal soul be treated in the same way? If eternity has been set in his heart can he ever be wholly satisfied by treating him as belonging to a space time order?

But allowing that the politician can provide satisfaction for all men's needs, is not his dilemma still that of the scientist? How is he going to get us in through the golden gates? How can he contend with the selfishness, greed, envy and suspicion which is in the heart of man? How can he overcome his inertia? How will he free him from that downward pull which has brought man to despair of himself? He has no better hope than the scientist and no better prospects. They may give us an idea of where to go. They may even propose a method of getting there, but they cannot show us how to do it. They cannot deliver men because they have no means of coping with the depths of human nature.

In the divine strategy, this day is the great opportunity of the Church. For when a man comes to an end of himself he can make a beginning with God. When he despairs of himself he can look up, for his deliverance draws near. It was when men were most assured and confident that our Lord knew them to be in the greatest danger. His woes were directed against the rich and the satisfied. His beatitudes were for those who had nothing and therefore were able to possess all. If a man is self-sufficient God can do nothing for him, because the man does not need him. But if a man despairs of himself he has but to take one step more. He must believe. The word is always repent and believe. Turn from yourself that you may turn to God. It is when we are naked that we are prepared to turn to him for dress; when we are helpless we can look to Him for grace, and only when we are foul do we 'to the fountain fly'. If modern man in his despair knows himself to be lost he is in an excellent situation for it was precisely the lost whom Jesus came to seek and to save.

But there is an even more powerful argument to show the opportunity of the Church. The world is looking for a Saviour, and no scientist, politician, economist, or social reformer, can take the place of the Galilean peasant. It is looking for a way of salvation and nothing can take the place of the Christian Faith. There is one good and sufficient reason for this. It is only in Christian Theology that the dualism of man's nature is frankly and fully faced, and a decisive way of deliverance shown. The doctrine of original sin does justice both to the divine origin of man and to his subsequent fall. It represents him as made in the image of God and yet shows how that image is defaced. He is made by God, and made for God and yet separated from God. Because of his disobedience he who was meant to be theocentric has become egocentric and is therefore at cross purposes with himself. Made for heaven he yet feels the gravitational tug of earth. With his nature corrupted and his will biased, he cannot free himself from his own chains. And so he cries out in his despair that the evil he would not, that he does, and the good he ought to do that he does not. He cries 'Woe is me; who shall deliver me from the body of this death?'

He cannot save himself because he is the subject of an eternal tug-of-war, nor can he be saved by any of his fellows for they are infected by the same

malady. No scientific plan, nor social order nor political society can meet his need, for however adequate they might be, he could by his own sinful folly wreck them all. The man with a slum mentality would change even a palace into a slum. And natural man has shown how he can make even heaven into hell. We live to-day in a fair world that has become a bloody shambles.

His case is so desperate that it demands nothing less than the desperate remedy of the Cross. If man is the sinner that all history has shown him to be then he can only be saved by grace. The intervention of God in Jesus Christ is the one true answer to our need. By His love for the unlovely we are not only freed from the guilt of sin but from its power. He alone can save us and since he is willing to save us, nothing can prevent our salvation but ourselves.

There is something which is at once exhilarating and satisfying in this Christian message for man and society. The Church which proclaims this message is neither optimistic nor pessimistic about man. It knows that whilst all men are sinners and therefore capable of infinite mischief, all men have immortal longings and are therefore capable of infinite goodness. Since men are the children of God they will inevitably suffer pain and frustration apart from Him. But if they respond to His love and live in His society they will fulfil their destiny. It is axiomatic that if we live for ourselves we shall die, but it is just as true that if we live by ourselves we shall likewise perish. It is only when we live with God that we are able to live with each other, and with ourselves. So that to live at all we needs must live with God.

I am told that theological doctrine must be expressed in modern idiom if it is to be understood. But how could the way of our deliverance be better stated than in the words of Charles Wesley so unaccountably omitted in the new Methodist hymn book. If it is not the language of the twentieth century it is the technical language of the faith for it is the language of the Bible.

Come Desire of nations come
 Fix in us Thy humble home;
 Rise, the woman's conquering Seed
 Bruise in us the serpent's head
 Adam's likeness now efface,
 Stamp Thine image in its place
 Second Adam from above
 Reinstate us in Thy love.

This is the deliverance for which all unconsciously the modern world is seeking. This alone can deal with the root of our malady. The second Adam restores what we had lost. We are not patched up for further service. By His grace we become new creatures. And it is only new creatures who can live in a brave new world. The Church which proclaims this message has an all important task for it is an all important word. Let it be sounded then with faithfulness and conviction, for by it men live, and in the rejection of it, they surely perish. A Church commissioned with such a Gospel has the keys of the Kingdom. And having the keys of the Kingdom, it has the keys of the future.

MALDWYN EDWARDS

THE FIRST METHODIST CONFERENCE JUNE 25-30, 1744

THE first Methodist Conference met at a time of National Emergency. Great excitement reigned throughout the country. On February 15, 1744, the King sent a message to both Houses of Parliament informing them that the eldest son of the Pretender had arrived in France and that preparations were being made to invade England. 'Parliament replied that they looked upon such a design with the greatest indignation and abhorrence, and would use every effort to frustrate and defeat so desperate and insolent an attempt.' Several defensive measures were immediately taken. 'The coast was watched with the utmost care. A double guard was mounted at the Tower, and also at St. James's. All military officers were ordered to their posts of duty. Workmen in the king's yards were directed to wear arms and accoutrements, and to be exercised every morning; and instructions were given to the militia of the county of Kent to assemble at the earliest notice. The Habeas Corpus Act was suspended, and a proclamation was issued for a general fast. All papists and reputed papists were forbidden to remain within ten miles of the cities of Westminster and London.' 'War was declared against France on the 29th of March, and the whole kingdom seemed to be inflamed with martial ardour.'

The Methodist movement was naturally affected by the national situation. Reports were rife that the Methodist preachers were in collusion with the Papal Stuart. All sorts of calumnies against Wesley flew over the land. He had been seen with the Pretender in France; had been taken up for high treason, and was at last safe in prison awaiting his merited doom. He was a Jesuit, and kept Roman priests in his house at London. He was an agent of Spain, whence he had received large remittances, in order to raise a body of twenty thousand men to aid the expected invasion. He was an Anabaptist; a Quaker; had been prosecuted for unlawfully selling gin; had hanged himself, and, at any rate, was not the genuine John Wesley, for it was well known that the latter was dead and buried.' In due time the authorities took action against the two Wesleys. John Wesley 'was summoned by the justices of Surrey to appear before their court, and required to take the oath of allegiance to the king, and to sign the Declaration against Popery. Charles Wesley was actually indicted before the magistrates in Yorkshire, because in a public prayer he had besought God to 'call home His banished ones'. This, it was insisted, meant the House of the Stuarts; and he had to explain, at the tribunal, the purely spiritual meaning of the phrase, before he was acquitted.

To the general suspicion and hostility the mobs added their quota. 'In Staffordshire the Methodists were assailed not only in their assemblies, but in the streets, and at their homes.' 'Houses were broken into, and furniture destroyed and thrown into the street.' 'At Lichfield all the rabble of the county was gathered together and laid waste all before them.' Meanwhile the storm swept over Cornwall. 'The chapel at St. Ives was entirely destroyed.' John Wesley was saluted at one place 'with huzzas, stones, and dirt', while some of his preachers were pressed for the army.

During this display of hostility and persecution John Wesley kept his head, demonstrated his loyalty, and pursued his evangelical mission. A day of solemn

fasting and prayer was arranged at the Foundry for the London Society. After the papists had been banished from London he remained in the city longer than he had originally intended, 'so as to cut off all occasion of reproach'. Wishing to defend his followers against any suspicion of disloyalty he drew up a loyal address to the King declaring that the Methodists 'were steadily attached to his majesty's royal person and illustrious house, and ready to obey him to the uttermost in all things which they conceived to be agreeable to the written word of God'. Charles Wesley, however, objected to the dispatch of this address lest it should make the Methodists into a separate sect. 'Upon further consideration the address was laid aside.'

In these circumstances the members of the first Methodist Conference met in London at the Foundry, a building which John Wesley had acquired for his London Society.

THE COMPOSITION OF THE CONFERENCE

It consisted of six clergymen and four laymen, and their names were: John Wesley, Charles Wesley, John Hodges, Henry Piers, Samuel Taylor, John Meriton, Thomas Richards, Thomas Maxfield, John Bennet, and John Downes. All the clergymen were friends of the Wesleys and supporters of the Methodist movement. 'Mr. Hodges was the rector of Wenvo, in Wales, a good man, who, from the first, was friendly to the Methodists, and showed his love for Wesley.' Henry Piers was the Vicar of Bexley, and had found peace with God on June 10, 1739. In the August of that year George Whitefield assisted him in giving the Sacrament in Bexley Church to nearly 600 people. On one occasion in 1742 Piers was appointed to preach at Sevenoaks 'before the right Worshipful Dean of the Arches, and the reverend clergy of the deanery of Shoreham, assembled in visitation'. His text was 1 Corinthians iv. 1-2, and he tried to show what doctrines ministers ought to teach. At first he was listened to with gravity, but while dwelling upon the doctrines of the Church, his reverend visitors began to indulge in 'shrewd looks and ignorant smiles'. This was followed with 'laughter and loud whispers', some of them saying, 'Piers is mad, crazy, and a fool'. When he came to the application and asked whether the clergy preached such doctrines as he had described, 'the ordinary would endure it no longer, but beckoned to the apparitor to open his pew door, and to the minister of Sevenoaks church to command Piers to pronounce the benediction, as the congregation had already heard quite enough. Piers, however, still went on; all the clergy, except one or two, walked out; and the preacher, without further interruption, finished his discourse to an attentive audience'. 'The sermon, though written by Piers, was, previous to its being preached, revised by Wesley, and, in September ensuing, was published, price sixpence.' To a great extent the sermon was Wesley's, 'and, in this instance, Wesley was almost preaching by proxy'. 'Samuel Taylor was the great great grandson of the celebrated Dr. Rowland Taylor, of Hadleigh, in Suffolk, who was forcibly ejected from his church; whom Gardiner, from the woolsack, addressed as 'a knave, a traitor, and a villain', and who amid the tears and prayers of his afflicted flock, was put into a pitch barrel, by the bloodthirsty papists, on the 9th of February, 1555, and was set on fire'. A ruffian cleaved his skull 'with a halbert, while he was singing in the flames, 'In God have I put my trust, I will

not fear what man can do'. 'The descendant of this brave-hearted martyr partook of his ancestor's zealous and heroic spirit.' As Vicar of Quinton in Gloucestershire 'his heart was larger than his parish', and 'he went out into the highways and hedges, and was a sharer in the brutal persecutions of Wednesbury, Darlaston, and other places'. John Meriton spent the last years of his life assisting the Wesleys in their preaching excursions. At Devizes on February 24 and 25, 1747, he suffered with Charles Wesley a two days' attack by the mob. As he was leaving the town two bulldogs pounced upon him and his horse. He was thrown to the ground, and only after a savage encounter with the animals was he able to get away safely.

These were the notable clergymen to whom John Wesley wrote asking them to meet him in London to give 'their advice respecting the best method of carrying on the work of God'. He also wrote to Thomas Richards, Thomas Maxfield, John Bennet, and John Downes, four of his lay preachers. On the morning of the first session Charles Wesley preached to them. An adult was baptized and afterward found peace with God. After some time spent in prayer the six clergymen began to consider '1. What to teach. 2. How to teach. 3. What to do, i.e., how to regulate our Doctrine, Discipline, and Practice.' 'But first it was enquired whether any of our Lay Brethren should be present at this Conference, and it was agreed to invite from time to time such of them as we should think proper. It was then asked, which of them shall we invite to-day? The answer was, Thomas Richards, Thomas Maxfield, John Bennet, and John Downes, who were accordingly brought in.'

All honour to those noble clergymen who recognized the voice of God in calling the laymen to the deliberations of that first Conference. They broke the priestly caste and opened the gates into the citadel of ecclesiastical exclusiveness. John Wesley had already admitted 'that these unlettered men have help from God for that great work, the saving of souls from death; seeing he hath enabled, and doth enable them still, to turn many to righteousness'. 'Out of the stones he raised up those that begat children to Abraham.' 'God gave wisdom from above to those unlearned and ignorant men, so that the work of the Lord prospered in their hands, and sinners were daily converted to God.'

There is no need in these days to seek to justify the employment of laymen as preachers of the Gospel and as office-bearers in the Church. By their fruits ye shall know them. Methodism would have been impossible without the laymen; it is still sustained by their labours. The religion of the Lord Jesus Christ must never be shut up in the cells of the monasteries or in the caves of the hermits. It must be taken into the highways, and the by-ways, as well as the factories, the mines, and the homes of the people. Our message must be clothed in the language that can be easily understood. Nobody better than the laymen can accomplish these necessary tasks.

THE NATURE OF THE SUBJECTS CONSIDERED

The subjects examined were doctrine, discipline, and practice. John Bennet in his report of the Conference says, 'About 7 o'clock we began to consider the doctrine of Justification.' On Tuesday, June 26th, the doctrine of Sanctification was considered. Twenty-six questions were asked and answered in connection

with the first subject. Some of them were: 'What is it to be justified?' 'Is faith the condition of Justification?' 'But must not Repentance and Works meet for Repentance go before Faith?' 'What is Faith?' 'Have all Christians this Faith?' 'But may not a man go to heaven without it?' 'Are Works necessary to the continuance of Faith?' 'Can Faith be lost, but for want of Works?' 'How is Faith made perfect by Works?' 'In what sense is Adam's sin imputed to all Mankind?' 'In what sense is the Righteousness of Christ imputed to all Mankind, or to believers?' 'Have we not then, unawares, leaned too much towards Calvinism?' 'Have we not leaned towards Antinomianism?' 'What is Antinomianism?' 'What law has Christ abolished?' 'What is meant by liberty?'

Several points concerning Sanctification were examined. 'What is it to be sanctified?' 'Is Faith the condition; or the instrument of sanctification?' 'But has every believer a clean heart?' 'Is not every believer born of God, and a temple of the Holy Ghost?' 'What is implied by being a perfect Christian?' 'Does this imply that he who is thus made perfect cannot commit sin?' 'Does this imply that all inward sin is taken away?' 'Can one know one who is thus saved?' 'How should we treat those who think they have attained this?'

Questions of discipline were considered on the third day. Among the questions asked were: 'What is the Church of England?' 'What is a member of the Church of England?' 'What is it to be zealous for the Church?' 'Do the 8th, 13th, 15th, 16th, 17th, 21st, 23rd, and 27th Articles agree with the Scriptures?' 'How shall we bear the most effectual testimony against that part of the Clergy, who either preach or live contrary to the doctrine of the Church of England?' 'How should we behave at a false or railing sermon?' 'How far is it our duty to obey the Bishops?' 'Do we separate from the Church?' 'What then do they mean who say, "you separate from the Church"?' 'But do you not weaken the Church?' 'Do you not entail a schism in the Church?'

During the last three days the Conference turned its attention to the question of practice. Each Society was divided into four groups, such as Bands, Classes, Select Societies, and Penitents. The various offices of the movement were considered and the duties of each explained. Some of the questions were very important. 'Are Lay-Assistants allowable?' 'What is the best way of spreading the Gospel?' 'Is it lawful to bear arms?' 'What are the Rules of the United Societies?' 'What offices belong to these Societies?' 'What is the office of a minister?' 'What is it to be moved by the Holy Ghost to take upon yourself this office?' 'What is the office of an Assistant?' 'What books may an Assistant read?' 'What is the office of a Steward?' 'What are the Rules of a Steward?' 'What is the business of a Leader of a Band?' 'Can we have a Seminary for labourers?'

While the nature of the questions was very interesting the important thing about the discussion is the co-operation of the laymen with ministers. The spirit in which they carried on their discussions was also important. At the onset they all agreed 'that all things' should be 'considered as in the immediate presence of God', 'that we should meet with a single eye, as little children, who have everything to learn', 'that every person may speak freely whatever is in his heart, and that every question that may arise should be thoroughly debated and settled'. There was no master mind in the deliberations, and therefore no sign or fear of dictatorship. They resolved to set God before them and 'to pray

for a willingness to receive light, to know every doctrine, whether it be of God'. In speculative matters each agreed to submit to the others as far as his judgement was convinced. 'In every practical point each will submit so far as he can without wounding his conscience.'

THE DAILY PILGRIMAGE TO DOWNING STREET

In June, 1744, the Countess of Huntingdon was in London with her husband, the Earl of Huntingdon. They were residing at No. 13 Downing Street, and continued to live there when in London until 1746. 'As Downing Street was subsequently re-numbered the house became No. 12. It still bears this number.' No. 10 and 11 were the same then as now. Through the influence of Lady Margaret Hastings, a sister of the Earl of Huntingdon, the Countess was brought into touch with the Methodists, and through them found joy and peace by believing in Christ. John Wesley on several occasions stayed at Donnington Hall, Leicestershire, where Lord and Lady Huntingdon had one of their country seats. When in London the Countess, accompanied usually by her husband, regularly attended the Religious Society meetings at Fetter Lane. She was not present at the London Conference, 'but the members were entertained at her London residence'. 'Her drawing rooms were thrown open, and the first public service was held there, that we have any mention of during Lord Huntingdon's lifetime. John Wesley then preached from the text "What hath God wrought", and other ministers took part in the service.' At the end of each day the members of the Conference made a pilgrimage to Downing Street. How they spent their evenings is not revealed to us, but the voice of her Ladyship would often be heard and her influence exercised.

This sojourn at Downing Street might be symbolic of at least two things. It might indicate the influence of religion on that neighbourhood and through that medium on the nation and the world. There have been many religious pilgrimages to Downing Street both before and after 1744. The first occupant of No. 13 was the Archbishop of York, who lived there from 1723 to 1743. Other pilgrimages will no doubt take place in the future; they will be necessary. Out of the chaos of the present world some kind of order must be established. Manifold problems have to be faced, and England must be in the vanguard. Downing Street is the centre of our political life and the historical rendezvous of noble statesmen. Plans and policies are formulated at Downing Street. It is no platitude to say they should always be in accordance with God's will. The statesmen who make them need the help of good and wise men. 'There is very little hope for England and the Empire without the pilgrimage to Downing Street of the men of God. They may not receive the same kindly reception and the happy fellowship that Lady Huntingdon gave to these members of the Methodist Conference, but it would augur well for the future if they did.

The sojourn at Downing Street might also indicate the influence on religion exercised by the womenfolk. Lady Huntingdon gave to these Godly men gracious hospitality. That would mean a great deal to them in their deliberations. But she gave more. They got the benefit of her wise counsel and saintly influence. She prepared them for the tasks of the next day. This is typical of what the womenhood of this land have been doing for more than two centuries. Methodism and the Free Churches owe a great deal to the women. They have

been given their place in the courts and council of the Church. Their contribution to the religious life of the nation is full of promise for the future. Every opportunity should be given them to exercise their gifts. They will not let us down.

ROBERT F. WEARMOUTH

ON THE ORDER OF SERVICE FOR THE BAPTISM OF INFANTS

IT is not the purpose of this article to discuss the case for infant baptism. Nor is it here intended to expound the sacrament in all its fullness. The present purpose is to draw attention to one aspect of the rite which has received inadequate attention in modern Methodist exposition,¹ viz., the aspect traditionally expressed by 'washing from sin'; and to ask whether the Order of Service ought not to be altered so as to include it. There are three sections: I. An analysis of the service in order to determine the view of baptism that underlies it; II. A brief survey of the connection of baptism and 'washing from sin' in (1) the New Testament, (2) the theology of the Early Church when the custom of infant baptism became prominent, and (3) in Methodist theology; III. A constructive statement to show in what sense 'washing from sin' is a necessary and fitting part of a modern Protestant doctrine of infant baptism.

I. ANALYSIS OF THE SERVICE

Since the service is based to a large extent on the Book of Common Prayer of 1662 (BCP) by way of the Book of Public Prayers and Services for the use of the People called Methodists of 1882 (MPB 1882), these services will be used for comparison that differences in aim may be clearly seen.

The order of the service is as follows:

1. *Exhortation* (to the congregation) in which is expounded the ministry of Christ Himself to the child; and, since it has pleased God to commit to human hands the care of the child, the corresponding duty of ministry that falls on parents and Church. This ministry is a consequence of the promise of His redeeming grace, and we are to believe that Christ will give the Holy Spirit to the end that the child will be a partaker of His heavenly Kingdom. The later part of the exhortation comes from the BCP (slightly altered).

The BCP, however, expounds a doctrine of redeeming grace by certain traditional terms which stand in the forefront of the rite. 'Forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and the Holy Ghost', prayer is to be offered that the child may be granted 'that thing which by nature he cannot have', namely, 'remission of his sins by spiritual regeneration'. For this purpose God, by the baptism of Christ, sanctified 'water to the mystical washing away of sin'.²

The MPB 1882 partly remodels these prayers so as to omit the references to

¹ See Memorandum on Infant Baptism, *Minutes of Conference*, 1936, pp. 400-401.

² See Bucer's objection to this phrase, quoted by Hopf in an essay on Lutheran influences on the baptismal service in *And Other Pastors of Thy Flock*, p. 81. The phrase encourages the superstitious idea that the water has some magical virtue; Bucer connects baptism as a sacrament of the remission of sins with Our Lord's baptism on the cross.

regeneration or mystical washing but it retains the phrase 'Give the Holy Spirit to this infant that he may be born again' and 'wash him and sanctify him with the Holy Ghost, that he, being delivered from Thy wrath, may be received into the ark of Christ's Church'.

2. *Exhortation* (to the parents) emphasizing the dedication of the child as a disciple and the ministry of parents and Church. The BCP stresses his cleansing and sanctification.

3. *Interrogation* of the parents who are required to guarantee a Christian home, access to the teaching and worship of the Church, and so on. In the BCP the godparents are required to renounce the devil and all his works, as sureties for the child.

4. *Interrogation* of the congregation who guarantee to maintain the fellowship of worship and service. Compare the adult service which speaks of 'full opportunity and encouragement in his discipleship'.

5. *Intercession* (for the child) that he may be received according to the promise 'Knock . . . etc.' The prayer is modelled on the BCP which it largely reproduces. It has 'whom we bring to Thee in this Holy Sacrament' for the BCP 'that he, coming to thy Holy Baptism, may receive remission of his sins by spiritual regeneration'. It omits 'now' from the BCP 'So give now unto us that ask'; the question whether or not our request is granted in the moment of baptism is thereby left open. Instead of 'and enjoy the everlasting benediction of the heavenly washing' discipleship is again affirmed: 'ever remain Christ's true disciple'. These forms date at least from MPB 1882.

6. *Intercession* (for the home). The prayer, placed here to bring out the truth that in the act the parents make a vow of ministry, comes from the 1928 Prayer Book, where however it is significantly placed at the end of the service after the baptism.

7. *Intercession* (for the parents) for the Holy Spirit.

8. *Baptism* as the BCP.

9. *Reception* (of the child) modelled on the BCP, part of which it reproduces. The BCP has the sign of the cross, besides which the MPB also omits '... in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under his banner, against sin, the world, and the devil . . .'

10. *Benediction* so 1928 Prayer Book.

11. *Petitions* (1) for the gift of the Holy Spirit

(2) becoming spiritual, not carnal

(3) victory over the world, the flesh, and the devil
(which oddly enough disappears from the Adult Service though these things are still temptations!)

(4) for the parents

(5) for the congregation

} for the child

12. *The Grace*.

Thus we observe (A) that Baptism is rightly interpreted as a sign of a child's admission to the fellowship of Christ's Church, of the rich privileges of being a disciple of Christ, and of the gift of the Holy Spirit.

We observe (B) that the ministry of the parents and Church is given a central place in the rite. Baptism is a sign of the ministry which, according to God's

Promise, Christ Himself exercises through the Holy Spirit, to the child. It is not true, however, that Baptism is a service for the parents (as is nowadays often believed) or that the parents occupy a more important place than the child himself. Any importance they may have is because of their relation to him.¹ In the BCP this duty of ministry is assumed by godparents.

We further observe, however, (C) that the rite omits all reference to the conquest of sin except for petitions (2) and (3) of section 11. In the BCP these petitions are offered *before* the baptism and the reason may be seen from the following quotations: 'Seeing now . . . that this child is regenerate and grafted into the body of Christ's Church . . .'; and 'We yield thee hearty thanks . . . that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy Holy Church'. This doctrine is born out by the Articles, Homilies, and catechism.² In the Methodist Book of Offices the petitions were transferred to the present position to show (a) that we do not think that the *mere* act of baptism secures their answer, and (b) that baptism is the *beginning* of a process and not itself a completed whole. The BCP admits this by its service of confirmation; but here it is brought out clearly in the Baptism itself. Even so it would seem to be a grave omission that Baptism is not also expounded as a sign of God's Promise of the conquest of sin. The Adult service is no better. Here indeed the readings from Acts ii and Romans v make the question unavoidable; and the catechumen is questioned about his repentance. But it is completely lost sight of in the rest of the service.

II. THE CONNECTION OF BAPTISM AND 'WASHING FROM SIN'.

On the basis of the above analysis it seems not unfair to say that, in the minds of those who revised the baptismal service, two things assumed such importance, viz. the desire to leave open a disputed interpretation and the desire to emphasize the ministry of parents and Church, that they seriously impaired the fullness of the rite. Unless the service is concerned to proclaim the divine conquest of sin it may be a highly desirable service, but is it, except in outward form, the sacrament of Christian *Baptism*?

1. This question is necessary because of the New Testament teaching on baptism. The facts are briefly as follows:

(a) 'The starting point of the Good News about Jesus Christ . . . was John, who baptized in the desert, and proclaimed a baptism of repentance with a view to the remission of sins' (Mark i. 1, 4).³ Thus the baptism of John was regarded in the primitive Church as the immediate prelude to the divine act of salvation.⁴ It was eschatological in meaning since it looked forward to the coming Kingdom of God and baptism with the Holy Spirit. It must be regarded as an important antecedent of Christian Baptism.

The synoptic gospels provide little further information about the content of Christian baptism apart from the discussion of the Johannine rite to which Jesus himself submitted. The famous logion of Matt. xxviii. 19 (which must in all probability express the later witness of the Church; though there is good reason

¹ I am greatly indebted to Dr. C. Ryder Smith for pointing this out to me.

² But see J. B. Mozley, *Review of the Baptismal Controversy* (1895), pp. 237f.

³ A. E. J. Rawlinson, *Gospel According to St. Mark*, p. 6.

⁴ R. H. Lightfoot, *History and Interpretation in the Gospels*, pp. 63f.

to believe that the tradition it represents is not a pure invention)¹ does not mention forgiveness. We may compare John xx. 22-23 where the final commission from Jesus brings together the gift of the Spirit and the power to remit sins, without mentioning baptism. These two passages are not necessarily to be regarded as supplementing one another. Of greater importance are the passages (Mark x. 38, Luke xii. 50) where Jesus refers to His death by the symbol of baptism.

(b) In the earliest history of the Church baptism had a prominent place though it is not easy to obtain a clear and uniform picture from the available evidence. But whatever may have been the history and practice of the rite, it is clearly connected with forgiveness in the preaching of Peter at Pentecost: 'And Peter said unto them, Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost' (Acts ii. 38). Similarly in the account of Paul's conversion experience told to a Jewish audience: 'Arise, and be baptized, and wash away thy sins, calling on his name' (Acts xxii. 16). 'Belief in Jesus (or in his name), baptism, the remission of sins, the laying on of hands, and the reception of the Spirit seem to have formed a single complex of associated ideas, any one of which in any single narrative might be either omitted or emphasized.'² A judgment on the whole evidence may be summarized in the following words: Baptism in the Acts 'is to be regarded as a practical expression of the meaning of the Gospel, a concrete embodiment of the *kerygma*. It connoted remission of sins, membership of the new community, the gift of the Holy Spirit — all those blessings of the New Age the offer of which had been made in the preaching of the Word . . . Submission to baptism was an expression of the convert's faith, but it was not the convert who gave the rite its significance. The rite was there already given — an eschatological sacrament that outwardly embodies the meaning and essence of the Gospel.'³

(c) The Pauline references are relatively few but none the less significant. The connection with forgiveness is not explicitly made but it must be observed that, in the Pauline teaching, baptism is connected with a whole complex of ideas just as it is in the Acts. Baptism, together with the gift of the Spirit and the conferring of sonship, is the entrance into the new life (once again the reference is forward-looking or eschatological). Thus baptism is a *sign* that we share in what Christ has done for us by dying and rising again; a sign that we share in His death to sin (Rom. vi. 2ff.), and a sign of our rising again with Him (Col. ii. 12, cf. the association with circumcision). To be baptized into Christ is to put on Christ (Gal. iii. 27): it is therefore a sign of the new creature. If the mention of 'sealing' in Eph. i. 13 (cf. i. 7)⁴ is a reference to baptism it is an eschatological sign, a gift of the promised Spirit as the foretaste of our full redemption (so cf. iv. 30f.). In Eph. v. 25f. it is said that 'Christ also loved the church, and gave himself for it; that he might sanctify it, having cleansed it with the washing of water with the word, that he might present the church to himself, not having spot or wrinkle or any such thing'. The metaphor of

¹ See the discussion in H. G. Marsh, *Origin and Significance of the New Testament Baptism*, ch. iv.

² Jackson and Lake, *Beginnings of Christianity*, v, p. 134.

³ I am indebted to the Rev. W. F. Flemington for this summary and for a thorough discussion of the whole New Testament question.

⁴ Marsh, *op. cit.*, p. 152, regards this reference rather as a later development.

washing is used again in a highly significant passage (1 Cor. vi. 11): 'But you washed yourselves clean, you were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.'¹

(d) Other writings of the New Testament show a similar understanding of baptism as a sign of the washing away of sin, e.g. Heb. x. 22, 1 Peter iii. 21. Bearing in mind therefore that baptism is frequently eschatological, we may say that it is a sign or pledge not only of the gift of the Spirit and entrance into the fellowship of the Church, but also of the remission of sins, dying to sin, and rising again to the life in Christ. This pledge or sign is based solely on the work of Christ.

One further term, regeneration, has still to be considered. The new birth is prominent in the Johannine writings (born from above or anew, John iii. 3, 7; born of (water and) the Spirit, John iii. 5, 6, 8; born of God, John i. 13, 1 John iii. 9, iv. 7, v. 1, 4, 18; born of him, 1 John ii. 29, v. 1); and the verb 'to beget again' (anagennaō) occurs in 1 Peter i. 3, 23. In the epistles generally accepted as Pauline the metaphor is absent, 'the new creation' taking its place. Only in Titus iii. 5 does regeneration appear again (palingenesia: elsewhere only Matt. xix. 28 with reference to world renewal) and it is customary to regard the 'washing of regeneration' as a reference to baptism.²

It seems undeniable that in some passages the regenerated life carries with it an allusion to the accompanying rite of baptism. But the precise connection cannot be determined from these references: the most that can be said is that baptism is a sign and pledge of the new life. The summary of New Testament teaching given in the preceding paragraph is not essentially altered by adding the term regeneration.

From the first in the history of the Church baptism was the mode of entrance into the New Israel. Just as circumcision was the outward rite of admission to the old covenant, so was baptism related to the new (Col. ii. 11-13).³ As time went on more and more emphasis was put on the moment of baptism, 'yet, despite later belief, we may assume that primitive Christianity interpreted the relation of baptism to forgiveness in terms which made the rite a visible expression of something already accomplished'.⁴ This act of the Church declared the divine activity, it was the sign and pledge of the conquest of sin, and it opened up all the riches of the new life in union with Christ through the working of the Spirit.

It must be noted that all this is inadequate ground for constructing a doctrine of regeneration in the moment of baptism; and that only adult baptism is in mind in the New Testament *exposition*.

2. In fixing our attention next on infant baptism it will be necessary to consider, at least briefly, certain facts from the later history of the Church. For not until the end of the fifth century did infant baptism become universal and normal, though its practice is attested by Cyprian, Origen, and Tertullian for the third century. Tertullian argues against it because of the danger of committing post-baptismal sin; but nowhere suggests that it is an innovation

¹ Moffatt's translation; see Lightfoot, *Notes on the Epistles of St. Paul* (1895), p. 213.

² For the relation of regeneration to Judaism and Hellenism, see W. F. Howard, *Christianity According to St. John*, Note B, pp. 197f.; also the discussion in Strachan, *The Fourth Gospel* (3rd ed.), pp. 133-136.

³ This comparison is used by Justin, *Dial.* XLII, but I am unaware of any other use of it till Cyprian, *Ep. ad Fidum*.

⁴ Marsh, *op. cit.*, p. 191.

or contrary to apostolic custom, and his argument shows the connection of infant baptism and forgiveness. Indeed, all the clear third century references show this connection. In tracing the custom further back, however, the trail becomes indistinct. The evidence from Irenaeus towards the end of the second century is less certain; and the words of Justin: 'Many, both men and women, have been Christ's disciples from childhood' (*Apol.* I. 15) and Polycarp: 'Eighty-six years have I been the slave of Christ' (*mart. Polyc.* 9; this would place his baptism about A.D. 96) are rather too vague to provide definite evidence. On the other hand it is considered by some scholars highly probable that infant baptism obtained in New Testament times.¹

Probably from the earliest administration of the rite some confession of faith was required of the candidate and all the early baptismal creeds have the formula: 'I believe in . . . the forgiveness of sins', though it cannot be proved that the words occurred in 'regula fidei' before Tertullian for whom also they are very doubtful.² At any rate, the formula appears in the adult baptismal creed in the third century when we have definite evidence for infant baptism. The earliest conciliar symbols are definitions in the Trinitarian and Christological controversies; but when it became advisable to formulate a more comprehensive creed by adding material from the baptismal creeds the phrase 'one baptism for the remission of sins' was a natural addition. This is the form in the Niceno-Constantinopolitan creed which we recite in our Communion Service. These words were to become a key phrase in the Pelagian controversy. The Pelagians held, as it were, a twofold view of baptism; it had positive effects (spiritual illumination, adoption as sons of God, citizenship in the heavenly Jerusalem, admission into the number of the members of Christ, and possession of the kingdom of heaven) which infants receive; and negative effects (the remission of sins) which infants do not receive because they have no sins to be remitted. Adults receive both positive and negative effects. The Augustinians, backed by the doctrine of original sin, insisted that there was only 'one baptism for the remission of sins'. In reply the Pelagians said that, insofar as forgiveness of sins was applicable to infants at all, it was to be regarded as proleptic. Nor were the Pelagians alone in their distinction of two effects of baptism, for already both Gregory Nazianzen and Chrysostom had taken a similar view.

Thus it appears that the tradition of the Church agrees in regarding forgiveness as one though not the only promise of baptism. The question in dispute is whether it can be allowed that forgiveness has any relevance when infants are baptized. Were the Pelagians on their side right in thinking that it could only mean the promise of forgiveness in the future? Were the Augustinians also right in maintaining the unity of baptism to guard against any suggestion that forgiveness is by merit? Were they both in error in thinking that baptism was not only a sign and pledge of certain promises, but actually conferred them? The particular point of forgiveness of sins has been raised here because the Pelagian conflict brought it into the forefront; but in view of the New Testament

¹ Marsh, *op. cit.*, pp. 174-80; J. V. Bartlet, *Art. Baptism* (New Testament), in *ERE*, 2, p. 379. For a brief summary of the history of infant baptism see H. G. Wood, *Art. Baptism* (Later Christian), in *ERE*, 2, pp. 392ff. All the relevant patristic literature is gathered by W. Wall, *History of Infant Baptism* (1705), new edition, London, 1862, where 'regeneration' is also discussed.

² A. Hahn, *Bibliothek der Symbole*, p. 388. F. J. Badcock, *History of the Creeds*, p. 110, suggests that 'forgiveness of sins' was incorporated into the Creed of Rome in the time of Callistus when the rigorist attitude towards the remission of sins had disappeared in Africa and Italy.

evidence we are also in a position to question the patristic understanding of the relation of the other promises (gift of the Spirit, the new life) to baptism.

3. Before proceeding to examine these questions we may glance at the historical position in Methodism. In Sermon xxxix Wesley distinguishes between baptism: the sign, and regeneration: the thing signified in accordance with the Church catechism, and points out that there may sometimes be the outward sign without the inward accompanying grace (iv. 1-2). Of infants, however, he says: 'It is certain that our Church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole office of baptism proceeds upon this supposition. Nor is it an objection of any weight to this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years. But whatever may be the case with infants, it is sure all of riper years who are baptized are not at the same time born again.' In Sermon xiv. 1 he says that being born again and the other benefits are ordinarily annexed to baptism, though 'it implies not barely the being baptized, or any outward change whatever; but a vast inward change, a change wrought in the soul, by the operation of the Holy Ghost; a change in the whole manner of our existence; for, from the moment we are born of God, we live in quite another manner than we did before; we are as it were in another world' (Sermon xv. 1, 1). His position is set forth more fully in an admirably lucid *Treatise on Baptism* (Works, X, pp. 188ff.). He gives the benefits we receive in baptism as follows: (i) Washing away the guilt of original sin (infants are included because they have original sin, though if they die before committing actual sin they are saved, as the Prayer Book says); (ii) By baptism we enter into covenant with God; (iii) By baptism we are admitted into the Church (compared with circumcision); (iv) 'By water . . . as a means, the water of baptism, we are regenerated or born again' (with reference to Titus iii. 5). It is not ascribed to 'the outward washing but to the inward grace which, added thereto, makes it a sacrament'; (v) We are made heirs of the kingdom of heaven (Section II). In Section IV he lays down the grounds of infant baptism and answers objections to it. The chief grounds are that 'infants need to be washed from original sin; therefore they are proper subjects of baptism'; and that infants are capable of making a covenant (based on Deut. xxix. 10-11) and coming to Christ and therefore have a right to baptism which is the seal of the covenant. The most serious difficulty he has to meet is the (presumed) absence of faith and repentance, which he disposes of by the analogous difficulty with circumcision.

It would therefore seem that Wesley's position is fairly clear. Regeneration or being born again is ordinarily annexed to baptism in the sense that the rite is the seal of an inward change. Infants, who are baptized because they need washing from (the guilt of) original sin, may be regarded as regenerated in baptism itself. With this we may compare a baptismal hymn by Charles Wesley:

Born in the dregs of sin and time,
 These darkest, last, apostate days,
 Burden'd by Adam's curse and crime,
 Thou in Thy mercy's arms embrace,
 And wash out all her guilty load,
 And quench the brand in Jesus' blood.

And in a later verse:

Now to this favoured babe be given,
Pardon, and holiness, and heaven.¹

But as Sugden indicates in his discussion of the question² this position was contested in Methodism from the first and there are signs that Wesley himself moved away from it. *The Sunday Services of the Methodists* (1784 and 1786) omitted the phrases on regeneration characteristic of the BCP; although the Methodist Articles of Religion prepared by Wesley for the American Methodists about 1784, call baptism 'a sign of regeneration'.³ In 1882 all phrases that might suggest that the infant was born again in baptism were omitted though the above phrase was retained in Article XVI. The *Memorandum on Infant Baptism* of 1936 makes no reference to 'washing from sin' and, as has been shown, the present service likewise ignores it. It would seem that, in order to avoid a false and unscriptural statement of baptismal regeneration, successive generations of Methodists have unwisely lost sight (both in infant baptism and, to a lesser extent, in adult baptism) of a highly scriptural feature of the sacrament. It will be the aim of the next section to suggest how this feature may properly be recovered.

III. CONSTRUCTIVE STATEMENT

1. In baptism we are concerned primarily with what Christ does and only secondarily with what we do. The sacrament therefore points both backwards to what Christ has accomplished for mankind by His baptism on the Cross; and forwards to the fulfilment of the promises of the conquest of sin, the gift of the Holy Spirit, and fellowship in the Church.

2. In the above discussion the term 'washing from sin' has been used as retaining the obvious symbolism of the rite; and the term 'conquest of sin' as being somewhat more general. The Biblical terms, however, may be reduced to three:

(i) Forgiveness of sins,⁴ which can only be applied to infants (who have not committed sins) in the sense of a pledge for the future. This is a formal distinction which in no way implies a Pelagian doctrine of grace.

(ii) Death to sin (closely associated with resurrection to new life with Christ) is again a pledge for the future, but also a present sign that the barrier of original sin (to use the traditional phrase) does not stand between this child and God. Every child is born a member of the human race and thereby shares in its alienation from God. In other words, it is necessary to take seriously the fact that the child is born into a fallen world. From his very first activity he is involved, by the nature of man, in the state of rebellion which extends not only to the exercise of the will but to the whole creation. The child, no less than the adult, is entitled to the sign that God, through the sacrifice of Christ, has refused to let this be a barrier between us and Him. The sign declares that God's grace sets the child at once within the sphere of His personal fellowship despite the fallen nature of man. Wesley

¹ 'At the Baptism of a Child', *Poetical Works*, vii, No. 62; cf. v, No. 182.

² *Standard Sermons*, 1, Introduction to Sermon xiv, pp. 280-2.

³ To be found in Book of Public Prayers and Services for the use of People called Methodists (as approved by the Conference of 1882).

⁴ See V. Taylor, 'Forgiveness', in *Exposit. Times*, LI, No. 1.

is therefore completely right in expounding baptism in terms of the covenant.

(iii) Regeneration or the New Creation is a promise of which baptism is the pledge. Conscious acceptance of forgiveness, and entrance into the new life wait upon faith, and the work of the Holy Spirit through parents and Church is therefore rightly stressed. But infant baptism is concerned first and foremost to proclaim the divine initiative which brings man within the sphere of forgiveness and makes the new life possible. It is a parable of the way in which divine grace is present to save when we are utterly helpless. It is no argument to the contrary that the child does not exercise faith for we are here concerned wholly with the divine initiative. A father cares for his child and provides for him even before the child can call him by name. The baptism of an infant reveals the imprint of the Father's hand. He has been stamped with the divine seal.

It is true that this attitude on the part of God must be supposed to exist as well towards the unbaptized child as towards the baptized, but this is precisely what makes baptism a sacrament and not a magical rite. When the Church administers this sacrament to the child, it seals upon him in the most solemn way the promise of the Gospel. When he comes to the age at which he can exercise conscious faith he will take part in the sacrament of the Lord's Supper, which, unlike baptism, is repeatable, that he may be sustained by his union with Christ within the sphere of forgiveness which has been pledged to him in his baptism.

3. With this in mind we may assent to the statement of W. B. Pope if we can understand the phrase 'original guilt' to mean the consequences of the alienation of all men by nature from God: 'If it be asked, What is the blessing sealed to them (infants)? the answer is, All they are capable of receiving. As children of a race under condemnation they are *justified freely by his grace through the redemption that is in Christ Jesus*. Children of wrath, as belonging to the lineage of the first Adam, they are grafted into the Second: their baptism is the seal of their present adoption, and the pledge of their regeneration when they are capable of it. Unholy by nature, they are sanctified through baptismal consecration to God: Christ has blessed them, their alien estate is past, and *now are your children holy*. In the case of adults personal faith, and conscious acceptance of the terms of the covenant, are essential. Of this infants are incapable; but the Lord is their everlasting sponsor; and when He said, *of such are the kingdom of heaven*, He admitted them all to the privileges of His covenant, including the gift of the Spirit, to take from them the doom of their race, and to afford them all the preliminary influences of His salvation. The baptism of the children of believing parents is, therefore, a sign of the washing away of original guilt and a seal of their adoption into the family of God; a sign of the regeneration which their nature needs, and a seal of its impartation in God's good time.'¹

Our considerations therefore force upon us a final question. Ought not the Order of Service for the Baptism of Infants to be altered to include the promise of baptism for which we have been contending, and ought it not to be made more explicit in the adult service?

KENNETH GRAYSTON

¹ *Compendium of Christian Theology*, III, 317-18.

AN ATTEMPT AT A CLASSIFICATION OF CHARLES WESLEY'S METRES

A CONTRIBUTION TO THE STUDY OF ENGLISH PROSODY

IN his paper, 'Wesley's Hymns Reconsidered',¹ the late Bernard Manning remarks: 'You will be tempted to believe that Charles Wesley alone used as many metres in writing hymns as all other hymn-writers taken together'; and elsewhere another authority has stated that Wesley used at least twenty different metres. That is an understatement; he used far more.

What has never, so far as the present writer is aware, been done for English prosody, is the compilation of a catalogue of the metres used by the poets, indicating not only the stanza-forms used, but when they first appeared and who invented them. Were there such a book, it would be a simple matter to decide how original Charles Wesley is, whether any metres were in fact introduced by him into this language from Germany, to take but one disputed point. But no such catalogue exists; all histories of versification are more or less meagre on this point: Saintsbury is lamentably disappointing.

Charles Wesley used three of the four common types of metrical feet in his hymns: iambic, trochaic and anapaestic; of dactylic verse there are no examples.² In addition, some hymns contain mixtures of iambic and trochaic metres, the first line being trochaic, the following iambic, and so on. We thus find four main divisions into which we can classify Wesley's stanza-forms.

I. IAMBIC

1. C.M. *abab*. (e.g. 'Oh, for a thousand tongues to sing', *MHB* 1).³ This metre (how suitably it is termed 'common metre'!) is of course a development of the 'Old Fourteener', in secular verse known as 'ballad metre'. But whereas in ballads and in hymns it is very common to find the poet content to rhyme lines 2 and 4 only (*abcb*), I have not noted a single example of this in Wesley; he always rhymes 1 and 3 as well. (Watts is frequently content with a single rhyme in each stanza.)⁴ Hymns were of course written in this metre from the first; cf. Sternhold and Hopkins' version of the Psalms, *ca.* 1550.

2. DCM. *ababedcd*. (e.g. 'How happy every child of grace', *MHB* 627). While many DCM stanzas are but two CM stanzas put together, the genuine DCM could hardly be split into two, as the whole eight lines form a unity of thought. This stanza also had been used long before Wesley, e.g. by the brothers Wedderburn in 1578;⁵ with the even lines only rhyming, it is found in Sternhold and Hopkins.

3. 44.6.44.6. *aabccb*. (e.g. 'The Lord is King, Rejoice and sing', *SH(OT)* 847). Another development of the CM, obtained by internal rhyme in the

¹ *The Hymns of Wesley and Watts* (London 1942), p. 50.

² The reader unsure of these technical terms may well refer to the Appendix to Dr. Rattenbury's *The Evangelical Doctrines of Charles Wesley's Hymns* (London 1941).

³ The following abbreviations are used here: *MHB*—Methodist Hymn Book, 1933; *SH(OT)*—Short Hymns on Select Passages of the Holy Scriptures (Bristol 1762), (Sect. Old Testament); *SH(NT)*—*ib.* (Sect. New Testament); *HT*—Hymns on the Trinity (Bristol 1767); *HF*—Hymns for the Use of Families (Bristol 1767). In references to the *Short Hymns*, the hymns are numbered according to the 1762 edition, not to the reprint in the *Poetical Works*, vols. IX. ff.

⁴ Cf. Manning, *op. cit.*, p. 91.

⁵ *A Compendious Book of Psalms and Spiritual Songs* (1578).

8-syllabled lines, and consequent division of those lines into two of four syllables each. This metre had been used before Wesley's time, e.g. by the Wedderburns, as part of the stanza-form 8.8.8.8.44.6.44.6. in Sternhold and Hopkins, and by George Wither (1588-1667) in his pastoral 'Admire not, Shepherd's boy'. This internal rhyming is often found in ballads, but never regularly in every alternate line.

4. 88.6.D. *aabccb*. (e.g. 'O Love divine, how sweet Thou art', *MHB* 434). Obtained by doubling the first and third lines of the CM, this 'Romance Metre' goes back to Middle English, and had been previously used in hymns by Wither, John Mason (1645-94) and Watts; it forms also the latter part of a more complicated stanza by the Wedderburns. This metre has been described as 'the vehicle of many great hymns, for which its characteristic effect, at once jubilant and stately, is very suitable'.

5. 8.7.8.7. D. *ababcedd*. (e.g. 'Listed into the cause of sin, Why should a good be evil?' *Hymns and Sacred Poems* (1749), Vol. II, No. clxxxviii). This metre, the development of the CM by the addition of an unstressed syllable to the short lines, is rarely used by Wesley or, indeed, by other poets. Most often it occurs irregularly in poems written in CM.

6. LM (i) *aabb*. (e.g. 'Come, sinners, to the gospel-feast', *MHB* 323). This, the simplest form of the four-foot couplet, goes back to Middle English. Originally written continuously, it was before long broken into stanzas, each containing two couplets. It had been used already in hymns, e.g. by Sternhold and Hopkins, the Wedderburns and Bishop Ken.

(ii) *abab*. (e.g. 'Father, whose everlasting love', *MHB* 75). A natural development of the above. It appears in secular and religious poetry in Tudor times (e.g. in Sternhold and Hopkins, and Sir Henry Wotton, and later in Wither), and is frequent with Watts, who however sometimes rhymes lines 2 and 4 only.

7. 88.888. *aabbb*. This development of 6(i) is obtained by adding another line on the second rhyme. Wesley seems to have experimented with it but little — I note one hymn only: 'This is the joy my soul desires', *SH(OT)* 687. *The Compendious Book* contains hymns in *aaabb*.

8. DLM (i) *aabbccdd*. (e.g. 'Still the old serpent doth deceive', *SH(OT)* 10). Used already as a hymn-metre by Ken, Mason, Tate and Brady (1696), etc.

(ii) *ababcedd*. (e.g. 'O, Thou who camest from above', *MHB* 386; in the original form this hymn is DLM and not LM as now arranged). This metre also had been used in Sternhold and Hopkins, in the *Compendious Book*, etc.

(iii) *aabbccdd*. (e.g. 'Awake, the woman's heavenly seed', *SH(OT)* 22).

(iv) *ababccdd*. (e.g. 'To whom should Thy disciples go?' *SH(NT)* 114). These two metres are simply the two possible combinations of 6 (i) and (ii). The latter had already been used by the Tudor poets Wyatt and Gascoigne; but I notice no hymns in either of these metres earlier than Wesley.

9. 88.88.88. *aabbcc*. (e.g. 'Infinite God, to Thee we raise', *MHB* 33). This may be regarded as another natural development of the four-foot couplet, and had already been used by Ken, and by Dryden in his magnificent translation: 'Creator Spirit, by whose aid.'

10. 8.8.8.8.88. *ababcc*. (e.g. 'And can it be that I should gain?' *MHB* 371). This metre, perhaps the vehicle of the greatest of Wesley's 'six-lines eights'

hymns, is not a development of 9, but of the old decasyllabic metre of the same rhyme-scheme. It goes back at least to Elizabethan days, and was used by Sternhold and Hopkins, by Wither, and by Crashaw in his 'Hymn of the Nativity' (1646).

11. 8.8.8.8.888. *ababcc*. A development of the last; again an experiment; I note but one example: 'What, never, never more to sin!' *SH(NT)* 792.

12. 88.8.D. *aabccb*. (e.g. 'Father of everlasting grace', *MHB* 730). This is clearly a development of 4, the third and sixth lines being made of eight instead of six syllables. It had already been used for hymns by the Wedderburns, Tate and Brady, and, of course, by Watts.

13. 88.8.88.8.D. *aabccb*.D. (e.g. 'Thou, Jesus, Thou my breast inspire', *MHB* 584). The double form of the last. I have not noticed its use by any other poet.

14. 88.8.88.12. *aabccb*. This form of 12 is formed by altering the last line to an alexandrine, giving a most effective stanza-form. It is found in the second *Gloria Patri* at the end of *HF*, p. 176.

15. 88.10 12.D. *aabb*.D. Another experiment which Wesley does not seem to have repeated. It is the metre of the first *Gloria Patri* above mentioned.

16. 6.6.6.6. *abab*. (e.g. 'Where but on yonder tree?' *SH(OT)* 754). This is the simplest form of the development of the alexandrine. Lines 1 and 3, originally the first hemistich of each line of the alexandrine couplet, rhyme, as well as 2 and 4; the end of the alexandrines. This stanza had been used in secular poetry by Campion (1567-1623), and in hymns by John Byrom.

17. 6.6.6.6.D. *ababcdcd*. (e.g. 'I nothing else require', *SH(OT)* 1029). The double form of the last had already appeared in the work of the Wedderburns and in Sternhold and Hopkins.

18. 66.66.D. *aabbccdd*. (e.g. 'What angel can explain?' *SH(OT)* 293). Here we have the development of the alexandrine quatrain, with the first hemistich rhyming with the end of the same line, instead of with the hemistich of the following line.

19. 66.66.66. *aabbc*. (e.g. 'Jesus, the First and Last', *MHB* 105). Similarly constructed out of three alexandrines, it had been used by Nash (1567-1601) in secular poetry with an extra line as refrain. The tune of the *Old 120th* in *Este's Psalter* (1592) is also in this metre, but with the rhyme-scheme *aabccb*.

20. 6.6.6.6.88. (i) *ababcc*. (e.g. 'Let Earth and Heaven agree!' *MHB* 114). This favourite metre is made up of 16 with the addition of a four-foot couplet. Normally the last couplet was divided into a quatrain of four-syllable lines rhyming *abba*; this is frequently found in Watts, and is used also by Sternhold and Hopkins, Crossman, Baxter, Tate and Brady, etc., but I notice no example of this in Wesley. Watts uses both forms; we get the transition, perhaps, in Tate and Brady, and in Watts' hymn: 'We give immortal praise'; the first three stanzas are in the 'Wesleyan' form *ababcc* (though sometimes lines 1 and 3 do not rhyme); but the last stanza has the concluding couplet:

'Where reason fails, with all her powers,
There faith prevails and love adores',

in which the normal *abba* has become *abab* (interior *fails* rhyming with *prevails*). When lines 2 and 4 rhyme instead of 1 and 4 (speaking of the four short four-

syllabled lines), it is not a far cry to the form as Wesley used it. This 'Wesleyan' form had however been used already in secular poetry by Campion in his lyric: 'Give beauty all her right'. Both in Sternhold and Hopkins and in Tate and Brady the four four-syllabled lines often are in the form of a refrain.

(ii) *aabbcc*. (e.g. 'Rock of Eternity', *SH(OT)* 665). This form of the metre is occasionally used by Wesley, but not often; we find it in 'A fairy song' attributed to Shakespeare.

21. 6.6.6.6.8.6.8.6. *ababedcd*. (e.g. 'Saviour, Thou knowest us all', *SH(NT)* 108). A combination of 16 and CM. This is the same as the metre used by Wither in 'Admire not, shepherd's boy', which has however internal rhymes in the 8-syllabled lines (cf. 3 *supra*).

22. 66.66.66.88. *aabbccdd*. (e.g. 'Speechless the Saviour stood', *SH(NT)* 262). Presumably an extension of 20 (ii). I find no other example of this experiment.

23. SM. *abab*. (e.g. 'And are we yet alive?' *MHB* 709). This, known as the 'Poulterers' Measure' among Tudor poets, is composed of an alexandrine plus a fourteenner. Originally (and frequently with Watts) lines 1 and 3 did not rhyme. Though from the time of Watts and Wesley restricted to hymn books, it was earlier often used in secular poetry, e.g. by Edward Vere, Earl of Oxford (1540-1604) in 'Come hither, Shepherd's swain'; and it is found (both *abab* and *xaxa*)¹ in Sternhold and Hopkins.

24. DSM. *ababedcd*. (e.g. 'Lord, in the strength of grace', *MHB* 594 — originally DSM in one stanza). This natural development of 23 had been already used in hymns by Watts.

25. 7.6.7.6.D. *ababedcd*. (e.g. 'From trials unexempted', *MHB* 476). This metre (used continuously and not split up into stanzas) was used by Vaughan in 'My soul, there is a country'; but does not seem to be common till after Wesley's time, though Cowper used it in some of his best hymns. Wesley did not use it often, and I do not notice any example by him of the single, four-line form. It is really a form of 16, with the addition of an unaccented syllable in lines 1 and 3. It is however very common in German hymns (e.g. in the original of John Wesley's translation 'Commit thou all thy griefs'), and it is just possible that here we have an example of the influence of German metres on Wesley.

26. 7.7.44.7.D. *xabbaxcdcd*. (e.g. 'Head of Thy Church triumphant', *MHB* 411). Used as a hymn-metre, this seems to be peculiar to Wesley. Something very similar was used by both Ben Jonson and Herrick (cf. the former's 'The fairy beam upon you'), though both rhyme *aabba*, and Herrick has the single form with five lines only. Dr. Wiseman states that the metre is found in eighteenth-century poets. It is difficult to see how the stanza-form arose. The two short lines, which in both Jonson and Herrick frequently contain anapaests, are clearly the result of internal rhyme and consequent breaking-up of an eight-syllabled line. It would appear to be a development of the Poulterers' Measure with each six-syllabled line lengthened by the addition of an unstressed syllable.

II. TROCHAIC

27. 8.7.8.7. *abab*. (e.g. 'Come, Thou everlasting Spirit', *MHB* 765). While this metre dates from Elizabethan times, it was not used a great deal before the

¹ By *x* is indicated an unrhyming line.

eighteenth century, when it became common in hymn books. I do not notice any hymn earlier than the time of the Wesleys in the metre, though Wither has the extended form 8.7.8.7.88, *ababcc*, and Watts wrote a Cradle Song in the metre.

28. 8.7.8.7.D. *ababcdcd*. (e.g. 'Love divine, all loves excelling', *MHB* 431). This double form of the last had also been used before — for instance, by Dryden in 'Fairest Isle, all isles excelling', which Dr. Wiseman has indicated as the poem on which 'Love divine' was based.

29. 8.7.8.7.4.7. *ababxb*. (e.g. 'Lo, He comes with clouds descending', *MHB* 264). This metre seems to be a development of the much older metre 8.7.8.7.8.7. *ababab*, with reduction of the fifth line due to interior rhyme, and consequent repetition of the half-line. Samuel Daniel (1562-1619) has a lyric in the original metre; Cennick may have written in this metre before Wesley, and it seems to have been a metre for popular songs in Wesley's day.

30. 8.7.8.7.77. *ababcc*. (e.g. 'Father, full of soft compassion', *HT* p. 126). This is clearly a curtailed version of the form used by Wither quoted under 27. It goes back in secular poetry to the sixteenth century, being used by Lodge, and is also a very common German hymn-metre, which may explain its use by Wesley.

31. 77.77. *aabb*. (e.g. 'Gentle Jesus, meek and mild', *MHB* 842). This metre, formed naturally by the curtailment of the trochaic four-foot couplet, goes back to the sixteenth century, and was used in hymns by Wither.

32. (i) 77.77.D. *aabbccdd*. (e.g. 'Let us join — 'tis God commands', *MHB* 713). The double form of the last. Many pastoral and similar poems were written in four-foot trochaic couplets, with normal and curtailed lines intermingled; cf. for example Milton's *L'Allegro*, or Wither's pastorals. In 'Rapt to Pisgah's top I stand' (*SH(OT)* 352) we find one or two lines with commencing unstressed syllable (i.e. four-foot iambics) introduced; this is not uncommon in this metre.

(ii) *ababcdcd*. (e.g. 'Jesu, lover of my soul', *MHB* 110). The curtailed form of 28; the similar four-lined stanza had been used by Campion.

(iii) *ababccdd*. (e.g. 'Save me, gracious Lord, for why?' *SH(OT)* 788). This obvious combination of the two forms of the seven-syllabled trochaic quatrain already appears in a lyric of Shakespeare.

33. (i) 77.77.77. *aabccc*. (e.g. 'Since the Son hath made me free', *MHB* 568). This simple metre was used by Herrick and in hymns by Wither.

(ii) *ababcc* (e.g. 'Come, divine Interpreter', *MHB* 306). This metre comes down from Elizabethan times, was used in lyrics by Thomas Carew (1598-1639) and Ben Jonson (e.g. 'Queen and huntress, chaste and fair'), and in hymns by Wither.

(iii) *aabcbe*. (e.g. 'Lord, I fain would learn of Thee' *SH(NT)* 143). I do not notice this rhyme-scheme elsewhere in this metre. It may be a rearrangement of the last, putting the couplet first; or possibly it is the rhyme-scheme borrowed from the mixed metre 66.7.7.7.7. (*vide* 43, *infra*).

34. 8.33.6. *abba*. (e.g. 'Christ appears! my sin and sadness', *SH(OT)* 849). This is one of the indisputable borrowings from the German; but whether Wesley borrowed it direct or *via* Cennick is not certain. The metre appears in the *Collection of Psalms and Hymns* (1st ed., 1741), and Cennick's 'Ere I sleep, for

every favour' appeared in the same year. 'All my heart this night rejoices', an example of the metre in its double form, copies exactly the metre of the German original.

35. 8.33.6.D. *abbacddc*. (e.g. 'Who can soothe the soul's distresses?' *SH(OT)* 804). The double form of the last.

III. ANAPAESTIC

Before we classify the anapaestic metres, one or two words on these metres in general may be helpful. In the Metrical Index to the *MHB* there is considerable confusion, arising out of an imperfect understanding of the peculiarities of anapaestic verse. The main peculiarity, which has given rise to the confusion, lies in the facultative replacement of the initial anapaestic foot by an iamb. Thus in Cowper's *Alexander Selkirk*, the first lines run:

'I am mónarch of áll I survéy,
My right there is nóne to dispúte.'

It will be seen that in line 1 the first foot is an anapaest, but in line 2 an iamb; altogether there are four iambs and four anapaests introducing the eight lines of the first stanza. The same variation is found in William Shenstone's *Pastoral Ballad* (1743). Thus it will be seen that an anapaestic poem will usually have a varying number of syllables in its lines; the criterion then is not the syllable-count, but the number of feet in the lines. Here, however, we keep the syllable-classification as being the one commonly known.

36. 5.5.5.5.6.5.6.5. (10 10.11 11) *ababcbcd*. (e.g. 'O heavenly King, look down from above', *MHB* 7). These two metres are really the same; it is not clear what principles have guided the editors of the *MHB* to print 'O heavenly King' as a four-line stanza, and 'Ye servants of God' (426), for instance, as an eight-line stanza. Were there no internal rhymes in the versions printed with long lines, then the arrangement 10 10. 11 11. would be justified, but Wesley almost invariably has the interior rhyme, dividing the stanza into eight lines. Strangely enough, the one example in the book of the original form of this metre (i.e. without internal rhyme) — William Kethe's 'Mysoul, praise the Lord' (*MHB* 45) — is printed as an eight-line stanza, which makes nonsense of any indication of a rhyme-scheme, as no rhyming word appears till line 6! It should of course be printed 10.10.11.11., *abab*. As we see, these ten and eleven-syllabled anapaestic lines go back to pre-Elizabethan times, and are common in popular poetry and in the early Psalters (e.g. Sternhold and Hopkins), rhyming either *abab* or *aabb*; Kethe's form is used also in Tate and Brady. One or two of Wesley's lesser-known hymns have the scheme *xaxabcbc*.

37. 8.8.8.8.D. *ababcbcd*. (e.g. 'Thou Shepherd of Israel, and mine', *MHB* 457). This metre appears to have been first used by Wesley in 1745; he is thus amongst the earliest to write in it, for the first poem I notice is the *Pastoral Ballad* of Shenstone, already referred to, published in 1743. But notice one difference: Shenstone's lines begin sometimes with anapaests, sometimes with iambs; Wesley is absolutely regular in this metre, every line begins with an iamb. This is no doubt to be attributed to the serious character of the hymns in this metre; contrast the irregularity of the lighter, lyrical metres such as 55.9.D. etc. Wesley is thus the first to write *hymns* in this metre, and few have followed his example.

In the following anapaestic metres, we classify on the basis of an introductory iambic foot; thus 55.11, etc.; the one exception is the three-foot lines, which — curiously — usually have nine syllables and not eight, though 'Away with our fears' has five eight-syllabled lines. Thus '5' will often in practice be replaced by '6', and '11' by '12'.

38. 55 11. *aaa*. (e.g. 'By the blood of the Lamb', *SH(NT)* 854).

39. 55 11.D. *aaabbb*. (e.g. 'O Jesus, my hope', *MHB* 200). These are old folk-song metres; Dr. Wiseman kindly drew my attention to the well-known folk-song 'A north country maid Up to London had strayed', which is in the same metre; but it seems safe to state that Charles Wesley was the first to use these metres for hymns. It is just possible however that these are variants of the German metre 55.5 11. (cf. no. 41, *infra*), which was already a hymn-metre, and that the similarity to the folk-song metre is a coincidence. The example quoted, 'O Jesus, my hope', is described in the *MHB* as '55 12.D.', but actually only four out of the ten long lines have twelve syllables; the rest have eleven. Contrast *MHB* 406, described as '55 11.D.', in which only two out of the six long lines have eleven syllables, the rest having twelve. To attempt to denote some as 55 11., and others as 55 12., is then clearly impossible.

40. 55.9.D. *aabccb*. (e.g. 'Away with our fears', *MHB* 874). Again a folk-song metre, used by Wesley for a hymn. This is denoted '56.9. 66.9.'; but in the full version (14 stanzas) six of the first lines have not five but six syllables; and nine of the so-called six-syllabled lines have only five. One cannot, then, distinguish between them.

41. 55.5 11. *aabb*. (e.g. 'Come, let us anew', *MHB* 956). Dr. Bett, in an article in the *LQR* for July 1940, points out that this is a German metre, which Charles Wesley would come across as a result of a translation made by John of Anna Dober's 'Du heiliges Kind'. To suggest that it is a reminiscence of a Latin metre seems — with all respects to Dr. J. E. Rattenbury — somewhat far-fetched. Again the metre is irregular. Only the first stanza is 55.5 11; some others have the extra syllable in every line; and the first stanza is the only one with eleven syllables in the last line!

42. 55.5 11.D. *aabbccdd*. (e.g. 'All thanks be to God', *MHB* 262). The double form of the last. There is no need to continue pointing out the irregularities in this metre.

IV. MIXED METRES

By 'mixed metres' is meant metres deliberately containing both iambic and trochaic lines; thus anapaestic lines beginning with an iamb are excluded. Iambic lines are represented by a capital *A*, trochaic by small *a*.

43. 66.7.7.7.7. *AAAbcb*. (e.g. 'O filial Deity', *MHB* 97). This is the last of the undoubted borrowings from the German. John had translated Scheffler's 'Dich, Jesu, loben wir' — 'Thou, Jesu, art our King' — in 1738, and the metre of the translation follows closely that of the original, which is 66.8.7.8.7.; this was an unusual proceeding with the translator, who normally translated into well-known English metres, whatever the original was. Presumably Wesley was struck by the effectiveness of the two short iambic lines, followed by the longer trochaics. At any rate, he copied the metre from the German, and his brother was not long in borrowing it. Have we an echo of John's translation in the last stanza of 'O filial Deity' which begins: 'Jesu, Thou art my King'?

44. 7.6.7.6.7.7.7.6. *aBaBcdcD*. (e.g. 'None is like Jeshurun's God', *MHB* 68).
 45. 7.6.7.6.7.8.7.6. *aBaBcDcD*. (e.g. 'Good Thou art, and good Thou dost', *MHB* 59). There is some difficulty in discovering where Charles Wesley found these two metres which he was to use so frequently and which are so characteristic of him. According to Lightwood,¹ the earliest trace of them is to be found in a French Psalter tune of 1561, now named *Barnabas*; but the original version of the tune as given by Lightwood is *not* 7.6.7.6.7.7.7.6. I find no writer before Wesley who used them, nor do I find any German hymns with these metres. It would appear that Wesley heard some German (or possibly French) congregation singing a chorale or psalter tune, which suggested this rhythm to him. Two tunes, *Hatfield* and *Atonement* (*MHB* 134 and 181), are stated by Lightwood to be from German sources; but these were not originally in the form we now know. 45 is rather a variant of 44, than a distinct metre, being formed by the addition of an extra syllable at the beginning of line 6, separating the two otherwise contiguous accented syllables. On occasion Wesley writes what is in effect a six-lined hymn with the final two lines as a refrain, e.g. 'God of my salvation, hear', and 'Son of God, if Thy free grace' (*MHB* 365 and 477); this may have been suggested by the effect of the final lines returning to the rhythm of the first couplets, after the variation of lines 5 and 6.

46. 87.6.88.6. *AaBCCB*. (e.g. 'At evening to myself I say', *SH(OT)* 439). A variant of 4, formed by omitting the introductory unstressed syllable of line 2. This is not simply an irregularity; Wesley uses the metre frequently in the *Short Hymns*, and in *Hymns for the Use of Families* it appears several times, and was apparently sung (though now no longer), as witness the indication: 'To — With pity, Lord, a sinner see' at the top of hymns in that metre (e.g. *HF* p. 9; *HT* p. 92). I do not see this metre used by any other poet.

47. 77.77.88. (i) *aabbCC*. (e.g. 'Patiently received from Thee', *SH(OT)* 709).
 (ii) *ababCC*. (e.g. 'Thee we never could have chose', *SH(NT)* 471).

These are variations of 33 (i) and (ii). Shakespeare uses something very similar to the latter in 'Fear no more the heat o' the sun'.

48. 7.7.7.7.788. *ababcCC*. (e.g. 'Try me then, and try me still', *SH(OT)* 755). A variation of the last, used only — and rarely — by Charles Wesley.

49. 88.88.77. *AABBcc*. (e.g. 'The Voice of my Beloved sounds', *SH(OT)* 934). A variant of 9, with last couplet truncated. Again only occasionally used by Wesley alone.

50. 78.77.77.88. *aAbbccDD*. (e.g. 'Hark! the sacred minstrel plays', *SH(OT)* 577). A variant of 32 (i). At first sight this appears to be simply an irregular eight-lined trochaic stanza; but this precise form is several times used, so that the arrangement is apparently deliberate. There are variations which may simply be irregularities, as *SH(OT)* 917, which has the fourth line of eight syllables instead of the second, no. 1073 where only the eighth line is of eight syllables, and *SH(NT)* 461, which has 78.78.78.88.

51. 77.77.77.888. *aabbccDDD*. (e.g. 'Jesus, I believe in Thee', *SH(NT)* 436). Another variant of 32 (i), with the last couplet in iambs and a third line to the rhyme added; rarely used.

52. 66.77.6.88.6. *AAbbcDDC*. (e.g. 'Then I may happy be', *SH(NT)* 440). This appears to be a cross between 43 and 4, the points of division being after

¹ *The Music of the Methodist Hymn Book* (London 1935), p. 324.

line 2 and line 5. A rather effective and artistic stanza-form which Wesley used very little.

53. 7.7.7.7.7.6.7.6. *aBaBcdcd*. (e.g. 'Now the season is of love', *SH(NT)* 581). This appears to be based on 44 with the addition of an unusual trochaic quatrain in 7.6.7.6. 'Who is Sylvia, what is she?' is very similar to the first half of this stanza; and the trochaic 7.6.7.6. appears in Suckling's 'Out upon it, I have loved Three whole days together', and is found in German hymns of Paulus Gerhardt. This stanza-form appears then to be an arrangement by Charles Wesley of these existing stanzas.

54. 6.6.6.6.7.7.8.8. *ABABccDD*. (e.g. 'I too have done the same', *SH(NT)* 716). Built up of 16 and 47; used, apparently, only, and rarely, by Charles Wesley.

55. 44.7.7.7. *AABaB*. (e.g. 'Come, heavenly Dove', *SH(OT)* 819). (Occasionally the last line omits the introductory unstressed syllable.) This unusual stanza form is several times used by Wesley, though I see no examples in other poets. It appears to be a development of the iambic 8.7.8.7. stanza, with line 1 divided by internal rhyme, and line 3 robbed of its introductory unstressed syllable.

This table has been drawn up from the examination of a limited number of Charles Wesley's hymn-books; but so many forms are already found that it is doubtful if the consideration of all his 7000 hymns would add many more metres to this list. It is hardly likely that the present writer has been always successful in tracing the earliest references to any particular metre, but the classification will at any rate provide a basis for further research.

There are two other points worthy of note; the first concerns the borrowings from the German. It is still not known for certain whether Charles Wesley learnt German or not, though in view of his frequent meeting with Germans, especially on his way to Georgia, it would be strange if he did not. But even if he never troubled to learn the language, his unusually acute ear for rhyme, rhythm and metre could not have failed to catch the metres of the hymns he heard sung, even though the sense of the words were unknown to him. That he had an amazingly fine ear for metre, none can doubt, considering his mastery of so many. 'Unless he had been a master of versification, he could never have written anything whatsoever in many of these metres.'¹

The second point concerns a metre he never uses except on one or two isolated occasions: the iambic pentameter. At first sight this is strange, for many other hymn writers have used it, both before and after his time (e.g. John Quarles, in his 'Long did I toil, and knew no earthly rest'); and in the form of the heroic couplet it was, of course, a favourite metre of the eighteenth century. But Wesley's fine ear appreciated the fact that it is too heavy for lyrical poetry, and Wesley's dancing heart and pen were lyrical even when treating great and awful themes. If he wanted a more restrained and stately metre, he had it in the 'six lines eights', which, moreover, did not suffer from the tendency towards looseness of construction to which the iambic pentameter is always prone; it is an easy line in which to write, for there is plenty of room for slipshod work, for chevilles and misplaced stresses. This Wesley saw, and consequently he avoided the metre.

OLIVER A. BECKERLEGGE

¹ Manning, *op. cit.*, p. 58. The whole of the first part of the essay 'Wesley's Hymns Reconsidered' (pp. 50-59) is worthy of attention.

THE INDUSTRIAL RENAISSANCE OF INDIA

THE industrialization of India seems at last to have begun in earnest and is likely to transform in due time the condition of the poor the world over. Many things point that way, such as the meeting of the great Indian industrialists in Bombay and their grandiose plans for the future; the appointment of a special commission of Indian scientists to visit industrial centres in Britain; the creation of enlarged industrial centres in India for the supply of military resources for the prosecution of war in Burma and the Far East. These things point to a movement that nothing can stop: checked it may be by tariffs for a time but tariffs are as useless as Dame Partington's mop was to keep back the spring tide. The needs of India and the untold resources at her disposal to relieve them, compel action, and Government clearly envisage it.

The needs of India are vast. Her population increases at a rate that baffles imagination. India in 1901 had 284 millions, in 1921 had 319, in 1931 had 338, in 1941 it had grown to 389 millions. It is the despair of the Indian Government that the increase always levels up to the limit of food supply. A population as great as that of Britain is added in little over a decade, and has to be fed. And in every decade somewhere, though never universally, the rains fail, and famine stalks forth. Irrigation plans, and road and railway plans for the growth and distribution of food, are always in progress, and on a scale hard to realize. Ancient irrigation works are kept up, and new, on a huge scale, provided for. As an instance of the many British works, the Chenab Canal irrigates two million acres or about two-fifths of the whole cultivable area of Egypt and has a discharge of 11,000 cubic feet per second, or about six times that of the Thames at Teddington. No country in the world can show greater works or nobler use. Huge lakes are created with thousands of millions of cubic feet of water stored for distribution to the fields. Travancore has one with over 4,000 million cubic feet of water, and Madras has at Chembrambākum and Cumbum two similar great tanks. For distribution, 39,000 miles of railway have been built, and fares are under one-third of a penny, and goods at a little over a halfpenny per ton, per mile. The vast capital spent (£565 millions) reaps normally but 5½ per cent. The canals and roads and railways are provided where the labouring poor even to-day, working in this vast agricultural continent, get, men 4 annas, and women 2 annas a day, and other trades proportionally. A skilled collier, cutting coal, will get 12 annas.

The present hope for India lies in the creation of new avenues for industrial products, suited to world-wide requirements, and that shall bring in exchange the food and other necessities of normal civilized life. A policy of international free trade will raise the standard of India's poor, and concurrently help to raise the lot of the poor of the world. The outcasts of India will feed and enrich the outcasts of everywhere. Of course this will mean a readjustment that will involve an interim hardship for some who are now indisposed to face the creation of a rationalized and moralized world. In India itself the power of caste with its religious sanctions will bitterly resent the invasion of its three thousand years of rights and privileges, so-called. And outside India, the flooding of the world with cheap products will produce the turmoil that we saw in England when the Corn Laws were abolished. But a humanized world, where

freedom and justice are the inalienable right of everyone, is coming, and a career open to talent be regarded as normal: as light kills lupus the evils of caste and class will pass away, though not without a great noise.

The skill and mental power of India are the equal of any in regard to mechanical arts, and the stores of material to be used are incalculably great. And as to the power, the energy that lies to be developed through electricity, is quite incalculable too. The water power that now runs to waste from the Himalayas, the Ghats, and the Vindhya could turn almost the mills of the world, and evolve the heat that could melt the ores of a continent. As to skill in making and tempering steel, long before the first Englishman went to India, the scimitars of Indian steel were the pride of Khorasan and Damascus and are celebrated in the oldest Persian poem, as the Honourable Mountstuart Elphinstone says in his brilliant history. Vast stores of haematite iron ore, and even magnetic oxide, yielding up to 70 per cent, are known to exist, and manganese and tungsten. And as to coal, there are in the Barakars seams up to 30 feet thick, and in Assam in one place (Mārgheritā) 50 feet, but in the Namdang section of Assam to as much as 80 feet, and 'is persistent, as the Government Gazetteer declares, with little variation for 6 miles'. Coal fields are to be found in Punjab, Assam, Burma, Bengal, and Hyderabad. The best steam coal in India is in a patch of Gondwana rocks and is estimated at 82 million tons. India has gold, tin, chromium, platinum, copper, zinc, mica, nickel, cobalt, titanium only waiting development, and freedom to trade with a free world. And it has plenty of bauxite, the mineral from which aluminium is obtained. The dreams of avarice are not able to imagine what the poorest peoples of the world, which the pariahs and pallars and *Harijans*, as Mr. Gandhi calls them (Sons of the Divine), have under their feet, if they had only those to teach them who can come at it. Wanted, an Indian Henry Bessemer or an Andrew Carnegie. Already the Parsees have in the Tata Mills one of the world's great steel works, and many another great works would arise, if India would unearth its hidden wealth and entrust it to their fellows for industrial uses: but it lacks confidence at present, and India at large lacks the knowledge of technical processes to produce its wealth, and spread its products in a world market. It breeds a vast crowd of clerkly students who are ignorant of technical sciences, and who sit starving on a gold mine, and hoping for some political or legal job, or to dance attendance on some wealth creator.

Nothing is much more pathetic than to find a lawyer like Mr. Gandhi and Jawaharlal Nehru, his *fidus Achates*, hoping to solve India's economic distress in any large degree by spinning and weaving by hand, and avoiding machinery, while he and *Achates* behold Japan taking India's cotton and sending it back to India as cotton cloth and underselling the home-produced *Khaddar*. And they do not know that weavers in Blackburn have had to shut down 40 per cent of their mills because they sent forty years ago weaving machines to India driven by steam: some Blackburners said *then* that they would rue it, because of India's cheap labour, and, old men now, you can hear them justify their foresight, while quondam rich folk lament that 'my capital is frozen in that mill'.

Diamonds are to be found in India, and no wonder, since the plateau of the Deccan is largely composed of the earliest igneous rocks, but the diamonds are found in sandstone and in conglomerates. They were not made in either. Who

shall discover the correlative of Kimberley, and where? — the igneous rock where the carbon of the anthracite was translated into diamond at pressure and heat incalculable, as the pent-up carbonic acid in like conditions unable to escape, transformed the limestone into crystalline marble.

You can kick about lumps of precious 'kidney' iron ore (haematite) on the roads of South India, and laterite is made into those roads, though it is full of an aluminium detritus: on occasion you may find three stones, quartz stones, left to support a pot that had boiled a meal, and that had a gold streak on the side that had faced the fire — gold. India some time will wake from its dreaming, and embarrass and enrich the world. John Bull has not gained her confidence as he deserved: the present writer wonders whether his cousin Jonathan may not succeed. Fifty years ago I heard F. Willington Gostick in Trichinopoly argue that we were wasting too much on the education of the upper castes, Brahmins, etc., and too little on the outcasts, for the latter were more amenable to change and less hide-bound, would adopt new measures and be of greater service to India and the world, at any rate for a time, than the caste classes, and aid the great task in creating a noble India.

How vast is the energy unbridled and wasted in the Sutlej waters alone, is startlingly shown by the Government Gazetteer, when, referring to the unmapped and at present *still unmappable* gorge down which it goes at a terrific rate it says: 'Leaving Kailas, Siva's paradise, of Sanscrit literature . . . at a height of 15,200 feet above sea-level it traverses a plain, cutting through a vast accumulation of alluvial deposits with a gully 4,000 feet deep. It then breaks the Himalayas, between ridges rising to 20,000 feet, and winds among the hills in a succession of rapids till it drops to 3,000 feet at Rāmpur, about sixty miles from Simla. Through its upper course the river is confined to the depths of a mountain trough, steep-sided and flanked by bare rocky precipices; hurling its turbid waters over its broken boulder bed with such terrific force as occasionally to grind into matchwood the huge balks of timber which it carries to the plains. Into these gloomy depths no human being can penetrate.'

The delicacy and skill that conceived the Taj Mahal and executed it, and that can take a pound of cotton and in its delicate fingers can create a thread to weave with that shall be 250 miles long, is surely capable of unheard works and ways had it at its disposal the instruments of Western civilization, and ceased to be limited by the restrictions that impose rules that were made by an unwitting priesthood in a circumscribed world, bounded by the Himalayas and the Indian Ocean, over 2,000 years ago.

JAMES LEWIS

A NINETEENTH-CENTURY RELIGIOUS REFORMER

IN *The Amberley Papers*, a collection of Viscount Amberley's letters and diaries made by his son, Mr. Bertrand Russell, Lady Amberley notices in her diary that, on October 16, 1866, she was at a luncheon-party consisting mainly of Catholics: 'I talked for a long time to Father Suffield afterwards and liked him very much, he told me that he had been brought up by his father on

Rousseau's system, had gone to Cambridge, left fr. ill-health and then made up his mind to be a R. Cat and to be a priest. He said he quite understood my point of view and saw no alternative between it and the Church'. Mr. Bertrand Russell adds a footnote: 'Father Suffield afterwards became a Unitarian, which was attributed to the influence of the Amberleys'.¹ This sequel is mentioned in a letter from Lady Amberley to her mother, dated November 25, 1870: 'Have you seen an account in the papers of Father Suffield who had left the R.C. Church & set up a *free* church & is going to preach in Spurgeon's place. He was one of the Woodchester monks & one I always liked very much though till the last he was a most ardent R. Catholic.'² The references show some inaccuracy; there is no evidence that Suffield's secession was attributed generally to the Amberley influence, he certainly never did preach for Spurgeon, and his 'free' church was always recognized as within the Unitarian fellowship. Yet the references relate to the religious quest of a very remarkable man, an embodiment in many ways of the theological tendencies exhibited by advanced thinkers during the later nineteenth century. They are not without interest for an inquirer at the present day.

Robert Suffield was born at Vevey, in Switzerland, in 1821; his family, kinsfolk of Lord Suffield, had vague Roman Catholic attachments whilst professing sentiments akin to a very latitudinarian Anglicanism. He never went to a regular school though, in 1841, he was sufficiently advanced in knowledge to matriculate at Trinity College, Cambridge, where he showed markedly High Anglican and Roman Catholic sympathies. At this time, his father underwent severe monetary losses and these, together with his unsettled views and future prospects, caused the young Suffield to leave the university at Easter, 1843, without taking a degree. After a short period spent as a private tutor, he was received into the Roman Catholic Church in 1846, a body which his father seems to have regarded as somewhat akin to the Church of England. His theological studies at St. Sulpice, Paris, were cut short by the revolution of 1848. Trained for the priesthood at Ushaw College and ordained in 1850, he was first a parish priest at Sedgfield and then a Dominican monk and missionary. His work was well-known throughout England; among other activities, he reintroduced Peter's Pence and inculcated the greater use of the Rosary. He published a compendium of Roman Catholic doctrine. *The Crown of Jesus*, which was widely read, though he always upheld the conservative opposition to the developing ultramontaniam. When he grew weary from the strain of his multifarious activities, Suffield was appointed to a small country charge at Husbands Bosworth, Leicestershire. He was still priest there when he seceded from the Roman Catholic Church in 1870.

Various forces seem to have acted upon his mind. In a lengthy letter asking the advice of Dr. Martineau, written by Suffield in May, 1870, he seems to have been drifting for over a year towards a pure ethical Theism.³ It was the period of F. W. Newman and Theodore Parker. Suffield was a friend of the Rev. Charles Voysey, who had just been arraigned before his Anglican superiors for Theistic teaching, and Voysey may have had some influence upon him. The ultramontane movement together with the subsequent decree of Papal

¹ Bertrand and Patricia Russell, *The Amberley Papers*, i, 528.

² op. cit., ii, 381.

³ *Life of Rev. R. R. Suffield*, p. 65.

Infallibility was weakening the loyalties of some Roman Catholics, among the most eminent being the great master of church history, von Dollinger of Munich as well as the Rev. W. E. Addis. The varied influences coalesced into formal secession and Suffield was steered by Martineau into the pastorate of a Free Christian Church at Croydon. There is a further influence which may well be significant in his rejection of ecclesiastical authoritarianism. He had long been an ardent political liberal and his outspoken political views had given anxiety to his religious superiors.

Suffield was at Croydon from 1871 until 1877. It was a period of theological strain among English Unitarians. The heirs of the older Presbyterianism clung to a Biblical theology with a strongly Christocentric outlook. It was for this reason that Suffield refused to call his church by the Unitarian name, a label associated popularly with Wm. Gaskell, Robert Spears, and the narrowly Biblical type of liberal theologian. He chose the designation of 'Free Christian', the title which brought him nearest to Parker and the New England Transcendentalists. In opposition to the policy of many traditional Unitarians such as Alexander Gordon or Wm. Gaskell, he opened his pulpit to Charles Voysey and was angry because Voysey did not ally himself ecclesiastically with the Unitarian body. When, in 1876, Spears resigned the secretaryship of the British and Foreign Unitarian Association rather than sanction the circulation of Theodore Parker's writings, Suffield was among his more prominent theological opponents. In the controversies of the time, he never deviated from a consistent support for the religious position which he had adopted when leaving the Roman Catholic Church, that of 'a theist according to the example of Jesus of Nazareth'.

The Croydon ministry was extremely successful; it was noticed with enthusiasm by Dr. Maurice Davies in a once-famous volume, *Unorthodox London*, although the author was clearly unaware of the deeper implications of the phrase, 'Free Christian'. Suffield was prominent in many local undertakings; the Croydon Public Library had its beginnings in that started by the chapel. When he resigned owing to ill-health in 1877, he was already known in the larger world; a friend of Dean Stanley, he was also a frequent correspondent of Mr. Gladstone.¹ The correspondence shows the famous politician to have had a great respect for the general political sagacity of Suffield as a liberal although Gladstone's high Anglican theology prevented any common action with him in the cause of religion. With Dr. Martineau and Francis Newman, Suffield maintained a constant friendship. Among other intimate friends was Charles Hargrove, formerly a Dominican priest and later a well-known Unitarian minister at Leeds. Hargrove, whose life-story has been told by Dr. L. P. Jacks in *From Authority To Freedom*, had been helped considerably by his former colleague when he seceded from the Roman Catholic Church a few years after Suffield. It was in the Croydon church that he preached his first Unitarian sermon. Suffield was succeeded at Croydon by the Rev. E. M. Geldart, formerly a clergyman of the Church of England and afterwards a theological writer of some note.²

¹ Some of Gladstone's letters were reprinted in *The Hibbert Journal*, April, 1926.

² The original iron church at Croydon, ministered in by Suffield, stood at the rear of the present building, being used by the congregation as a social hall. It was destroyed by enemy action in April, 1941.

From 1879 until 1888, Suffield was recovered sufficiently in health to undertake a strenuous ministry at Reading. His voice was heard with increasing frequency whether in the cause of political or religious liberalism. He held a high position in the ranks of official Unitarianism and on its councils. Suffield had become recognized as a leader of advanced Unitarian thought and, in 1888, he resigned his pulpit in order to devote himself to preaching up and down the country. But his time was now short; developing an internal cancer, he died in 1891. A few Roman Catholic priests visited him towards the end, encouraged to do so by Cardinal Manning.¹ Theological reconciliation however was out of the question, although the dying man did consent to see an old friend, Fr. Kelhelm Vaughan. The biography, *The Life of The Rev. R. R. Suffield*, was issued anonymously by Williams and Norgate in 1893; its author was, in fact, the Rev. Charles Hargrove. It is not without interest that Suffield had retained certain marks of his religious pilgrimage to the end. Some old ornaments acquired during his Roman Catholic period still decorated his house whilst he always used Rudolph as a second Christian name, it being the name which he had taken at his Roman Catholic confirmation. His rationalism compelled a continued admiration for the stress which Aquinas lays upon reason; he never spoke of Roman Catholic theology save in terms of grave respect, an attitude with which Dr. Martineau was in full agreement.²

Suffield's publications were not numerous; some of the best known were pamphlets printed during the eighteen-seventies by a rationalistic publicist, Thomas Scott of Ramsgate, a friend of Bishop Colenso, of well-known Unitarians, and of prominent secularists. In the series issued by Scott, he published a sermon on the Resurrection and another bearing the title, *Is Jesus God?* The Resurrection essay sets aside very firmly any supernatural explanation of the first Easter dawn. A resurrection to newness of life is moral and takes place within the conscience of the individual. 'Thus the great Master, only lowered when they surround him with fables, stands in tears of charity by the grave of the heart corrupt stinking amid the rottenness of the passions, and to the soul dead in egotism he says "Come forth", receive the inspiration of a noble desire: in the name of God and of humanity arise and live.' *Is Jesus God?* was preached at Croydon on Trinity Sunday, 1873. Suffield stressed the fact that the dogma of the deity of Christ, in the Chalcedonian sense, was not to be found in the New Testament; the whole sermon was a sustained attack upon the orthodox view. But Suffield showed also his wide departure from traditional Unitarian

¹ This incident is left unmentioned in Purcell's standard biography of Cardinal Manning and there is no reference to it in the shorter 'lives' of the Cardinal by Shane Leslie or A. W. Hutton. It receives full treatment in Chas. Hargrove's anonymous *Life of R. R. Suffield*, pp. 241 ff.

² Suffield was well known to Lord Acton as an able opponent of Vaticanism and the decree of Papal Infallibility promulgated at the Vatican Council (cf. Figgis & Laurence, *Lord Acton's Correspondence*, p. 149). In *Unorthodox London* (Appendix, pp. 457 ff.), Dr. Maurice Davies quotes from correspondence and pamphlets by Suffield which set forth his theological position after he had left the Roman Catholic Church and his strong assertion of an ethical Theism as the logical alternative. Count Goblet D'Alviella (*Evolution of Religious Thought*, p. 99) quotes a sermon, *Why I Became a Unitarian*, preached by Suffield at his church at Reading, in 1881. He stresses the value of individual freedom for seekers after religious truth 'to follow their reason, their consciences, and the holy law of Cosmic growth'; he sets aside the final authority of the Bible and of Christ save as guides to the individual conscience; he urges the value of a religious fellowship finding expression in a common worship divorced from credal or theological assertions binding upon all worshippers. Although Suffield developed these views considerably in his later years, he kept in mind that they represented the exact opposite to the theology founded upon ecclesiastical authority which he had abandoned when he left Roman Catholicism.

approaches to the theological issues involved. Priestley and Belsham had regarded the matter as settled by a comparison of proof-texts; their method of argument was Biblical. Suffield made the primary issue one of logic and of general reason; his mode of appeal recognized no formal outward authority as competent to settle finally an abstract and metaphysical controversy. He reached the conclusion that Jesus of Nazareth was a human character by the use of reason acting as a solvent upon the arguments presented for the contrary view. It is not without interest to compare the method of Suffield to that of Alexander Gordon. The great Unitarian historian held that Jesus was the archetype of humanity, divinely revealed and morally perfect. His standpoint was essentially Arian in its theology and outlook. In a lecture on salvation, one of a series of lectures delivered in St. George's Hall, London, during the spring of 1881 by Unitarian ministers, Gordon commenced his address with a text from the Epistle to the Romans, constructed his approach in the light of the Biblical literature utilized in an authoritarian manner, and appealed to the Cross as a Divinely-appointed instrument of salvation.¹ Gordon had derived his views from Richard Price and the Eighteenth Century, although they had been tempered to some degree by Channing. Suffield illustrated by his theological method the attitude of the 'new light', influenced by Theodore Parker, which had appeared in English Unitarian theology. It is not surprising that, preaching before the British and Foreign Unitarian Association in 1877, Gordon took the opportunity of delivering a strongly Christocentric counterblast to the viewpoint of Parker. It is a tribute to his fundamental breadth of character that, in spite of his attitude, a leaf clipped from the rose-bush on Parker's grave at Florence was however among the most valued possessions of Alexander Gordon.²

Perhaps the most interesting publication of Suffield as a Unitarian was the pamphlet, *Five Letters on a Conversion to Roman Catholicism*. The niece of one of his Croydon congregation was thinking of joining the Roman Catholic Church and Suffield was asked to communicate with her. The five letters were the result and they bear the stamp of a strong and logical mind which understood thoroughly the issues under discussion. He spoke with great respect concerning the priests whom he had known in former days; he showed an appreciation of the logical train of reasoning which underlies the Catholic theology. But Suffield was under no illusions; to him the vast system of ecclesiastical dogmatism was not only the product of dubious assertion, it was to be condemned as conducive to a mental and moral slavery on the part of the individual. Authority, in the Catholic sense, could be a comfort solely to men of weak or vacillating minds, persons fearful of trusting to the enlightenment of their own reasons and consciences. The Catholic stress upon saintly traits produced by the impact of religion upon character is to be found in all churches and even far outside though set in different terminology. 'When I left the Roman Catholic Church, I expected never again to find *some* of the attractive specialities of characters I had known and loved. I have found them just the same — just the same variations — I now believe in human nature'. In the light of the five letters, it is clear that the efforts made by the Cardinal to entice back the dying ex-

¹ cf. *Positive Aspects of Unitarian Christianity*, with a preface by James Martineau.

² H. MacLachlan, *Alexander Gordon*, p. 32.

priest, which included the obtaining of a special dispensation from Rome, were foredoomed to failure. Shortly before his secession, he had paid a special visit to Dr. Newman; Suffield left the future Cardinal realizing more intensely than ever that his ethical Theism was the exact opposite in religion to orthodox Roman Catholic theology. Some prayers, composed at the close of his ministry and reprinted in his biography, enforce the fact that he remained to the end a theist after the model of Parker, basing his views upon reason and feeling rather than upon any conception of a supernatural revelation of God to man by means of theological propositions. When, in 1871, Suffield married the eldest daughter of Mr. Edward Bramley, the first Town Clerk of Sheffield, it was a symbol of the extent to which he had severed himself from his former religious loyalties and associations.

The abiding importance of Suffield lies in the extent to which he reveals the ultimate problem for any theology, that of faith and authority. Faith finds its authority either in the intellectual and moral acceptance of some outward revelation, a church or a book, or in the alternative of an attitude of reliance upon the dictates of the individual conscience. To Suffield, the two positions were sharply divided; the older Biblical Unitarian theology was merely an illogical compromise. If outward authorities in religion be rejected, the seeker for truth is driven to trust his own 'inner light'; his conclusions must be shaped by that which his reason accepts and his conscience approves. The atmosphere of theology has changed considerably since Suffield did his thinking; his distaste for the conventional stress upon Christology was doubtless a legacy of reaction against the older orthodoxy which, outside the Roman Catholic Church, has been leavened during recent years by varied species of liberalism. Developing views of the universe, together with the logic of events, have modified the optimistic theism of the New England transcendentalists. Yet, such movements as Barthianism serve as a reminder that the ultimate issue for religion is still one which centres in the question of the meaning attributed to theological authority. Suffield's conversation with Lady Amberley is relevant within its limits at the present time. Either some infallible outward authority must be accepted in religion or individual judgment must be allowed full play in the light of developing intellectual and moral knowledge. His views on the matter are especially important as he took part in the controversy from both sides; he may be recalled to memory with considerable profit to-day.

F. H. AMPHLETT MICKLEWRIGHT

THE PREPARED PLACE

A STUDY OF THE CHRISTIANS' HOPE

IN His farewell address Jesus seeks to comfort the sorrow, allay the concern, and calm the trouble of the hearts of the disciples with the assurance that if their faith in God has ripened into faith in Him as the Son revealing the Father, they may be confident that the future is within His knowledge and under His control. 'Let not your heart be troubled; ye believe in God, believe also in me.

In my father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you' (John xiv. 1, 2). These words afford a fitting starting-point for a consideration of the Christian hope; and its content may as fittingly be pictured as the *prepared place*: for 'how many soever be the promises of God, in Him is the yea' (of divine certainty): 'Wherefore also through Him is the Amen' (of human confidence) 'unto the glory of God' (II Cor. i. 20). Not only is He in His revelation of the Father the promise and the pledge of the fulfilment of the divine purpose for the redemption of the world from sin, and its reconciliation unto God; but in the Incarnation, as consummated in the Resurrection He offers the pattern of 'the things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him' (I Cor. ii. 9): while in the *common possession* (koinonia) in the Church, the body of the Living Lord, of the Holy Spirit, the power of God in men for the realization, is also given.

Hope is one of the three Christian gifts (charismata) of grace (charis) by the Spirit. For amid all that is temporal in human endowment and attainment in Christians even 'now abide faith, hope, love, these three: and the greatest of these is love' (xiii. 13) which is the more excellent way than even the desire of the greater gifts' (xii. 31). The three graces have *permanence*: 'faith will not vanish into sight, nor hope be emptied in delight,' but 'will with love in heaven shine more bright:' for man as creature, subject, child of God will ever be *dependent* on God for all he is and has, and *progressive* in his possession of the perfection of God as love. The relation of these graces is organic. Faith has the *priority*, for 'faith is the assurance of (or the giving substance to) things hoped for,' because it 'is the proving (or test) of things not seen' (Heb. xi. 11, R.V. marg.). It is the eternal reality of God that guarantees, because it determines, the future destiny of man. Faith wrought through the love of Christ is *working* through love in man (Gal. v. 6, R.V. marg.). Faith *energized* by love energizes in love. Divine love reproduces itself in man through his faith. If faith in God gives the assurance to hope, it is the love of God, reproduced in man's, that will give the content of hope.

If *priority* belongs to faith, and *primacy* to love, *persistence* is the characteristic of hope; it survives many a disappointment, and holds on to the last straw. And this persistence is not to be mocked as it is in Pope's cynical lines:

'Hope springs eternal in the human breast,
Man never is, but always to be blest.'

The couplet in Proverbs xii. 13, the first line of which is usually divorced from the second, and so appears to confirm the poet's cynicism, recognizes the frequency of the disappointment, but also the prospect of fruition at last:

'Hope deferred maketh the heart sick,
But when the desire cometh it is a tree of life.'

Hope, when it is Christian in content, and rests on Christian conviction is not delusive, and its persistence, when all appearances seem to be against its fulfilment, gains its reward. 'Tribulation worketh patience: and patience probation; and probation hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given

to us' (Romans v. 3-5): 'the Holy Spirit of promise, which is an earnest of our inheritance' (Eph. i. 13-14).

In no branch of Christian theology is there so much confusion of thought as in eschatology, for the distinctively Christian in the borrowed Jewish doctrine has been obscured. We must clarify the doctrine by separating the kernel from the husk. If in what follows too much use may seem to have been made of conjecture none of it has been arbitrary, for I have been guided by two principles. On the one hand I refuse to believe any doctrine of the future life that is inconsistent with the holy and righteous Fatherhood of God (John xvii. 11, 25) as revealed in the grace of our Lord Jesus Christ in word and deed, service and sacrifice. On the other, I dare to believe what seem legitimate inferences from this truth which commend themselves to the human reason, conscience, heart, relying in faith on the guidance into all truth by the Spirit of truth (John xvi. 13), and I do pray the Father in the Son, 'Forgive them where they fail in truth, and in Thy wisdom make me wise'.

How far the reports of the eschatological teachings of Jesus are to be taken as authentic, and how far we may admit that much in them reproduces the expectations of the primitive community is a difficult problem in which I shall not allow myself to be entangled. Nor is it necessary. The language of prophecy must always be figurative, symbolical, and must not be interpreted with prosaic literalness. What is certain is that Jesus anticipated His Resurrection, and that anticipation was fulfilled. He anticipated that, as by rejecting Him the Jewish nation would refuse the destiny appointed by God it would incur its doom, and it did in the fall of Jerusalem. He anticipated His Return, his Second Advent, seemingly soon after that divine judgment. But a saying which it is quite impossible to believe could have been ascribed to Him, If He had not said it, shows His uncertainty. 'Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father (Mark xiii. 32). If He had this uncertainty as to time need we ascribe to him certainty as to the mode of the return? He taught always as a poet in metaphor and parable about the mystery of the kingdom: it is not less but more likely that He spoke about the unveiled future as poet. If we take these considerations into account, we need not ascribe error to Him. The primitive community, however, fell into error, in taking the inherited eschatology, modified only by giving to Him as Messiah the central position in the old context of general resurrection, final judgment, separation of the good and the bad, with prosaic literalness as event, and not symbol, and in cherishing a certainty of the imminence of the Second Advent, for which it had not His authority. This eager, and sometimes excited expectation was a disturbing factor in its life (as the Epistle to the Thessalonians show), and it was disappointed with danger to faith as the Epistles to the Hebrews suggests. In the Pauline and the Johannine writings, this common expectation remains, but beside it there is the witness of an experience of the constant presence of the Risen Lord, of the sufficiency of His grace, of the satisfaction of all spiritual needs by that presence in grace, that relegates the common expectation to a subordinate place. In view of this evidence, may we not venture the conjecture (to me it is a certainty) that in the Resurrection Christ did return, and that return should have more than satisfied any hopes that were cherished regarding the Second Advent in power and glory. That does not exclude, but as prepara-

tory to it, guarantees a consummation of human history (it looks now as if it must needs be only 'after many days in God's sight') in some fuller manifestation of the Lord in power and glory (not necessarily visible or tangible, but all the more real). The Lord of glory came in the Resurrection: He is coming in the history of the Church, the experience of the saints: He will come when God's purpose of redemption and reconciliation in this world is fulfilled. Only such a conviction offers an adequate appreciation of what the Risen Lord means to the Church as His body. The new age has begun.

This argument seems to me to be confirmed by the conception scholars are being led to regarding the Kingdom of God or of heaven, a term so frequent on the lips of Jesus. The Kingdom is not wholly future and transcendent; it is present and immanent. It is not only *within* men as religious good and moral task (Ritschl), but it is 'in the midst' of men as a potent factor in history (Luke xvii. 21, R.V. marg.). Jesus did not simply call men to prepare for the coming of the Kingdom, as did John the Baptist, but He called on them to see, and enter into it by the new birth or the birth from above (John iii. 1, 5), or by turning and becoming as little children (Matt. xviii. 3). He bade His disciples pray for the coming of that Kingdom, in the hallowing of God's name, and the doing of His will on earth as in heaven (vi. 9, 10). The name to be hallowed is the name of the Father, and the will to be done is not only obedience to law, but also, and chiefly, acceptance of grace. As realized in the ministry of Jesus and His teaching in His parables about its mystery, the Kingdom of God is His saving sovereignty. The conception current among advocates of social reform, of the Kingdom as an ideal human society to be realized by human effort with divine assistance is not the primary meaning, but it may be consequent. It is God's *rule* in men that makes the *realm* of the children of God, whose influence may reach to the world around in realizing a social ideal. The Kingdom came, is coming, will come as Christ comes into the thought and life of man, for in Him is the Kingdom focused, and by Him fulfilled.

As mistaken as the 'other worldly' view of the Kingdom is the 'this worldly'. Matthew's synonym in accord with Jewish practice of the Kingdom of heaven for the Kingdom of God emphasizes the transcendent character of the Kingdom, it is as is Christ supernatural and suprahistorical in the sense explained in a previous paragraph. As Christ did not reach the consummation of His Incarnation within the bounds of space, time and sense; but, ascended to heaven (a symbol), for He lives, works and reigns in the eternal reality, so the Kingdom will not reach its fulness of power, glory and blessedness on earth under conditions of time, space and sense. While the earthly fulfilment of God's purpose in Christ will be worthy of the love of God as Father, the grace of Christ as Saviour, and the new life given by the Spirit of God, the revelation of the triune God in history, yet, the life of man on earth, even apart from his sin and its consequences has conditions, imperfections and limitations that preclude the full fruition. And, when the time is fulfilled, we may dare to hope that the majority of the saved will be within the veil. Can we think of their recall from heaven to earth to share in the final consummation on earth? Will not the Kingdom of God go on from grace to grace, power to power, glory to glory, eternal as God is. This social or corporate hope should be the more significant and valuable to Christian faith and love, than should be individual destiny, and yet individual destiny need

not be indifferent to any man, for God is not indifferent to it, and wills that all should be saved.

There are three doctrines regarding future destiny for which support is sought in texts in the Bible. The 'orthodox' doctrine used to be eternal punishment for the wicked and eternal reward for the righteous at death, but the revelation of God's Fatherhood in Christ has made such a doctrine as eternal punishment intolerable, and it need not here be discussed any further. (1) The doctrine of *universal salvation* ignores the possibility of a persistence in evil that even grace cannot overcome, and God in dealing with sin has no other means than grace. Jesus' solemn warning cannot be brushed aside: 'Who-soever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin' (Mark iii. 29); but as He is warning of danger, and not pronouncing a sentence of guilt, we may cherish the larger hope:

'That nothing walks with aimless feet,
That not one life shall be destroyed,
Nor cast as rubbish to the void,
When God shall make the pile complete.'

The larger hope is not so forlorn, when we remember Paul's large-hearted declaration: 'God has shut up all unto disobedience, that he might have mercy upon all' (Rom. xi. 32.) If we cannot cherish that hope, we must it seems to me fall back on the doctrine of *conditional immortality*, that only those shall inherit eternal life who are worthy of it as united to Christ by faith. Here science offers an analogy: an organism can survive only as it adapts itself to its environment: as God is the eternal environment only these can share eternal life who are adapted to His perfection. This doctrine is intolerable, if the opportunity of adaptation is confined to this earthly life: tolerable only if the opportunity continues hereafter till grace prevails, or the final resistance is offered (the eternal sin).

There may be some whose eternal destiny is fixed at death for such sin and they will pass out of the existence, the purpose of which they have resisted. Our love bids us pray that there shall be *none*. Death may for many be judgment unto mercy: to use figurative language Jesus may look upon them as He looked on Peter (Luke xxii. 61), and His look may be their 'mirror moment' when they see themselves as they are, but are not in His grace suffered to go away and forget (James i. 23-24); and this self-discovery may be the beginning by grace of self-recovery. For others death may be judgment disregarded, so that penalty is incurred, but even then that penalty may be a redeeming process, continuing until there is recovery. We may be sure that God in Christ will not let any go, as long as love can offer any constraint or restraint. There is no reason why love should not pray for the return of the prodigals even after death. As Creator, still more as Father, He accepts the responsibility of saving to the uttermost.

For believers also there will be continuity between this life and the next. Even as those who sow to the flesh will reap corruption as their deserved wages, so will those who sow to the spirit reap eternal life as God's free gift beyond their merits (Rom. vi. 22. Gal. vi. 8), and their harvest will also be as has been their sowing, scanty or abundant. Those who on the 'one foundation' have built 'gold, silver, precious stones' shall have an abundant entrance, those who have

laid on it 'wood, hay, stubble', shall be saved by a cleansing fire (i. Cor. iii. 11-15). We need not anticipate a monotonous uniformity in the blessedness and glory of the saints. Their development in grace will continue hereafter, but who can tell how much it may be quickened to greater resemblance by the clearer vision, and closer communion with Christ, still the mediator of the invisible God. 'We shall be like Him,' not only *when*, but *as* we see Him as He is' (1 John iii. 2). How much more fully hereafter than here, 'shall we all, with unveiled face, reflecting or beholding as a mirror the glory of the Lord, be transformed into the same image from glory to glory, even as from the Lord the Spirit' (II Cor. iii. 18). There will be none of the imperfection of the earthly mirror, in which we see as 'in a riddle' (1 Cor. xiii. 12, R.V. marg.); but we shall 'see face to face', and 'know not in part, but even as we are known' (1 Cor. xiii. 12).

All our language here must be largely symbolic: but what the Resurrection of Christ assures is this, that we shall not linger in an intermediate state for some distant general resurrection, as disembodied souls, ghosts, shades; but as Paul who still kept the traditional eschatology had in contemplation of death the faith to affirm (II Cor. v. 3), we shall be clothed with the spiritual body, when the natural is laid aside (1 Cor. xv. 44). We shall have an organ for expression, recognition, communion, activity, corresponding to the spiritual development that has been reached. Paul in 1 Corinthians xv. corrects the gross literalism of the Pharisaic conception of the Resurrection which assumed that 'flesh and blood' could 'inherit the Kingdom of God' and 'corruption incorruption' (v. 50) and that all earthly relationships would be restored. Jesus' rebuke of this assumption is one of His hard sayings. 'In the resurrection they neither marry nor are given in marriage, but are as angels in heaven' (Matt. xxii. 30). This cannot mean that all our human affections will cease in the world beyond: what it does mean surely is, that the physical relation, the legal institution of marriage as the Jews understood it, will be ended: but if within the earthly relationship by the grace of Christ there has been developed the most intimate and sacred love human hearts can experience, that love will be cleansed and hallowed, and become an eternal treasure. Whatever in human relationships is worthy, adapted to the divine environment, will be conserved. That means recognition and communion, and these need an organ — the spiritual body. Our 'Saviour, the Lord Jesus Christ shall fashion anew the body of our humiliation that it may be conformed to the body of his glory' (Phil. iii. 20-21). Nor can we believe that the saints in glory are indifferent to the pilgrims on earth; for surely in the one Head the church triumphant is one with the church militant, 'so that apart from us they should not be made perfect' (Heb. xi. 40): their victory too will be made greater as the Church's warfare ends. Meanwhile 'we are compassed about with so great a cloud of witnesses' (xii. 1). The saints, we may believe, are not spectators, but also actors. Their presence with us, if not grasped by our knowledge, is reached by our faith. If they are as angels in heaven, 'are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation' (i. 14). Recently the subconscious or subliminal in human personality has been claimed as the locus, the field of operation, of the demonic (which is fast becoming a catch word): whether God as Father allows such a demonic invasion or not, it is more likely that He will encourage an angelic.

If in the unseen world final destiny is not fixed at death there is still probation and progress, may we not conjecture that the saints will exercise a ministry of reconciliation among those who are still sinners? The blessed in heaven will not, as was once held, have their satisfaction increased by the contemplation of the torments of the damned in hell, but still, using this pictorial language, will they not go on a mission to hell, as according to primitive tradition the Lord Himself did, who 'went and preached unto the spirits in prison' (1 Peter iii. 19), or, according to the creed, 'descended unto hell'? We may believe that He continues His ministry of reconciliation in the unseen world, and uses the saints as His fellow-workers. The Church triumphant will there be the complement of Him that completes all things in all men, as is the Church militant here (Eph. i. 23).

Does anything lie beyond? I have assumed that the eternal reality of the invisible God will be mediated hereafter as it is here, by the Risen Christ, the Living Lord, the Incarnate Word or Son. Will this mediation ever yield to a beatific vision of the Holy Trinity without such mediation? I end with a question, which I do not presume to answer. What did Paul mean when he stated: 'When all things have been subjected to him then shall the Son also be subjected to him that did subject all things unto him, that God may be all in all?' (1 Cor. xv. 28; 'everything to everyone', Moffatt). We accept the mystery with a doxology. 'O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For Him, and through him, and unto him are all things. To him be the glory for ever' (Romans xi. 33, 36).

A. E. GARVIE

PREACHING VALUES IN DOSTOEVSKI'S WRITINGS

THE present interest in Russia affords a reason for exploring the relevance of Dostoevski's thought to the predicament of modern man, and such an exploration discloses certain values in Dostoevski's testimony that are of importance to the modern preacher.

Many glowing tributes have been paid to the genius of Dostoevski, and the tributes of Berdiayev and Mr. Middleton Murry respectively, bespeak the honour in which the great Russian novelist is now held. According to Berdiayev — 'to have produced Dostoevski is sufficient justification for the existence of the Russian people', while to Mr. Middleton Murry Dostoevski is 'one of the most brilliant and keen-minded men of all time'.

After the date of his birth, October 20, 1821, the most important year in Dostoevski's life was 1853, for in 1853 this Russian novelist experienced a new birth following upon the sufferings he had endured during his Siberian imprisonment. He wrote — 'I will not even try to tell you what transformations were undergone by my soul, my faith, my mind and my heart. My Hosanna has burst forth from a huge furnace of doubt.'

The stages of Dostoevski's spiritual awakening may be traced in his four major works which are *Crime and Punishment* (1866), *The Idiot* (1868), *The Devils* (1870), and *The Brothers Karamazov* (1880). Each of these works is a transcript from an aspiring soul.

Crime and Punishment is virtually an essay in Harmartiology, and its relevance to modernity is in its penetrating analysis of the Humanist estimate of moral experience.

Humanism deems moral experience to be purely 'natural', while the pro-founder moments in that experience are reckoned up as pathological disturbances occasioned by that 'unscientific' attitude to human life which is the legacy of Christianity. Thus, the traditional conceptions and interpretations of Morality are, to the Humanist, part of what Freud has called 'the obsessional neurosis of Humanity', while the true conception of Morality is that of so-called 'High Religion', founded not on Supernaturalism, but upon the rock of human knowledge. Thus, in 1929, Dr. Joad defined sin as 'the refusal to make the most of our possibilities', while Prof. Julian Huxley has expressed the desire for 'a religion basing itself upon scientific method'.

This is the situation faced by the modern preacher — and it was the very situation that Dostoevski anticipated and out-thought in the four great books we have mentioned.

In *Crime and Punishment* Dostoevski contended for a spiritual conception of sin, and in doing so exposed the weakness of the Humanist account of Morality.

The hero of the novel is Rodion Raskolnikoff, who commits a murder as a moral experiment. Raskolnikoff's desire is to 'prove he is a man and not vermin'. After the crime he realizes the real nature of his deed. 'It was myself I killed — not her'. From this insight he discerns the sanctity of human life, for he discovers that he cannot tell others what he can tell himself. When he tries to confess from bravado words fail him; after saying 'I have killed' — he has to slink away and confess privately. Nor did solitude bring peace of mind: 'if it had been possible to escape to some solitude, he would have thought himself lucky; but the lovelier the place, the more he seemed aware of an uneasy presence near him'.

Thus Dostoevski illustrates the irreducibility of the sinfulness of sin, and, at the same time, he shows that it is the recognition rather than the denial of Moral Law which is the pathway to sanity. Yet this same recognition is not an act of 'Reason' in the sense of intellection. For Raskolnikoff had found that Reason cannot exalt Altruism into an obligation nor establish the idea of the sanctity of human life; these perceptions are the rewards of Faith, and it is in virtue of them alone that Reason is relevant to human life at all. Thus Morality is more than a social pressure; and 'being moral' is not a rule-of-thumb handling of life but a living 'from faith to faith'. The fount of this ethical faith is love. What moved Raskolnikoff to repentance was the simplicity of Sonya: 'a thought flashed through his mind: "Can her convictions now fail to become my convictions, her feelings, her aspirations at any rate?"'

Equally refreshing is Dostoevski's relating of the idea of Atonement to Ethics — perhaps the most prominent feature of all the major novels. Dostoevski stressed what Von Hügel called 'the costingness' of Repentance. To the man who has seen the great gulf fixed between Good and Evil, Salvation can never come 'on the cheap'. Only Atonement can span that gulf.

Thus, Raskolnikoff and Sonya discover that 'a new life is not given for nothing'. Nastasia Philipovna declares that 'we shall have to work-out our future happiness — pay for it — somehow — by fresh miseries'. And when Hippolyte asks

Muishkin how he can best die with dignity, the Prince replies — 'Pass by us and forgive us our happiness'.

This emphasis on the costingness of Repentance is an echo of the teaching of the Orthodox Church. It is also an interpretation of the Christian Ideal which lifts Christian Ethics from the realm of private morals to the level of social discipline; and, in the hands of Dostoevski it becomes a powerful answer to the alleged irrelevance of Christianity. It is this feeling of the irrelevance of Christianity to modern complex society that constitutes a great problem for the Christian preacher. Perhaps no one has expressed this sense of irrelevance more powerfully than did Reinhold Niebuhr in his *Moral Man and Immoral Society* (1932). In that book Dr. Niebuhr contended that Political Morality is the inevitable foe of Religious Morality (since the values sought by Society differ from those sought by the individual). And on the natural plane this argument is unassailable; hence the mood of hopelessness. Yet this very problem assumes a different aspect in the light of Dostoevski's vision of the meaning of Atonement. For, in the light of Dostoevski, truth is given not to the isolated individual, but to the fellowship of faith and love, in which alone the sense of social responsibility can flourish. 'Each of us', cries Father Zosima in *The Brothers Karamazov*, 'bears the guilt of all and of everything on the earth: not merely the general world guilt, but each one individually for all and each on earth.'

In *The Devils* Dostoevski broaches the issue of Ethics in relation to Politics. Having explored the spiritual nature of moral consciousness and delineated the moral ideal as Atoning Love, Dostoevski proceeded to relate these insights to the Social and Political problems. His method was to examine the idea of Sécular Messianism. He found this idea to be that of the deification of Man in the realization of a communized state. And he found this idea to be the only one conceivable on secularist principles. Thus, Krillov voices the idea: 'There will be a new man, happy and proud. The new man will divide history into two parts; from the annihilation of the Gorilla to the annihilation of God; from the Annihilation of God to the transformation of the earth.' Eventually, however, Krillov sees that Death puts a sunset touch to all secular conceptions of human progress, and he dies in despair.

The disillusionment of Krillov is akin to that of modern man: for, in our day, Nihilism is no longer a 'faith' since Man has come to despise himself as Man, and has been driven to despair by the paradox that more knowledge has wrought no increase of happiness, or understanding.

That this is Dostoevski's meaning is evident from his representation of Trofimovich. Through this character Dostoevski expressed his own faith in Russia: Trofimovich sees 'Russia, the sick man, healed, sitting at the feet of Jesus'.

Of course, it is a question whether Time has vindicated or belied Dostoevski's great prophecy. Now: the Russia of 1917-36 was officially and definitely anti-religious, albeit her materialism had an ethical fervour. Since 1936, the year in which the Soviet Government granted religious toleration, Christianity has won a prominent place in the national life. In 1940 Mr. Maisky declared: 'the U.S.S.R. has over 30,000 independent communities of every kind, over 8,000 churches, and about 60,000 priests and ministers of Religion. Believers practise their religion freely'. These figures therefore represent the progress of Chris-

tianity in Russia since the 1936 edict of Religious Toleration. Thus, Materialism has expended its force and the religious issue has become central. A writer in the *Manchester Guardian* (June 1943) remarked upon an incident in a Moscow tramcar. Two passengers were talking, one teasing the other about going to church; but the other passengers sided with the church-goer, saying 'Why not? Why shouldn't she?'

Might it not be true to say that in Western Europe a reverse process has set in? — A new Nihilism emerging? And might it not be that we shall have to unlearn ere long the things Russia has had to unlearn?

The Devils is full of Preaching Values for those who would speak a real word to the spiritual condition of modern 'politicized' Men.

But perhaps the supreme issue for our contemporaries is the Problem of Evil. It is this fact that gives Dr. Joad's book *God and Evil* its significance; the book is a sign of the times; an index to the spiritual torment that has overtaken us. Yet it is to that very torment that Dostoevski addresses himself. He speaks as a 'God tormented man'.

And what is Dostoevski's testimony? Dostoevski maintained that the Problem of Evil implied the Existence of God. For, if there be no God, there can be no Problem of Evil, since Man is the measure of all things, and he does not therefore live in a world of claims and counterclaims. But since Man is aware of a Problem of Evil, there can be no Natural History of Sin. All Scientific Humanism glosses the 'Mystery of Iniquity', and the 'Mystery of Godliness' — those twin conceptions which alone give intelligibility to Man's ambiguous life, and enable us to truly understand 'the sufferings of this present time'.

E. M. DODD

Notes and Discussions

'JESUS THE MESSIAH'

DR. WILLIAM MANSON'S *Jesus the Messiah*¹ is one of the most notable contributions of recent years to the study of the Gospels. Dr. Manson, who should be distinguished from his well-known namesake, Dr. T. W. Manson of Manchester, is the Professor of New Testament Language, Literature, and Theology in the University of Edinburgh, and the author of the volume on the Gospel of Luke in the *Moffatt Commentary*. In *Jesus the Messiah* he seeks to examine the Synoptic tradition of the revelation of God in Christ with special reference to Form-criticism. His aim is to show how, on the basis of the confession of Jesus as Messiah, the early Church built up the structure of its witness to the Christian revelation. This inquiry has led him to make a thorough study of Form-criticism, and, in particular, of the contribution, devastating in its tendencies, of Rudolf Bultmann in his *Die Geschichte der synoptischen Tradition*. English readers are already acquainted with the main outlines of this work, but nowhere are its suggestions and assumptions examined with such completeness and insight as in Dr. Manson's pages. He treats fully the question of early oral tradition in the Christian community, the relation of Literary Criticism thereto, the theoretical presuppositions of Form-criticism, and the vital issue whether the tradition had lost contact with history. Further, he discusses the 'signs' or 'mighty works' of Jesus; His teaching with special attention to the note of crisis and fulfilment in it and its character as 'religious and ethical absolute'; the Messianic categories in the tradition, including such terms as 'the Son of God', 'the Servant of the Lord', and 'the Son of Man'; and, finally, in a penetrating study, the Passion and Death of the Messiah.

The comprehensiveness of this investigation is manifest. We have had many discussions of Form-criticism, of the teaching of Jesus, and of His Passion; but here, in one scholarly and independent volume, we have an examination of the entire range of the Gospel tradition in its intimate bearings upon history and theology. A particularly pleasing feature is the combination of patience, restraint, and frankness of statement. We lay down the book knowing what Dr. Manson himself thinks, why he thinks it, and on what ground his conclusions rest. The student and the working minister cannot work through these stimulating pages without gaining a deeper insight into the issues which are at stake, and without finding solid ground for confidence in the greatness of the Christian revelation which is the Gospel. Carefully constructed appendices (on the Apollos episode of Acts xviii. 24-8, the Targum on Isa. lii. 13-liii. 12, the interconnection of the concepts Davidic Messiah, Servant of the Lord, and the Heavenly Son of Man, and, finally, the Heavenly Man Redemption Myth) relieve the treatment in the body of the work, and provide the reader with an indispensable discussion of the technical problems on which an ultimate decision depends. In short, here is the book for which we have been waiting, the book of a decade.

What, in substance, are Dr. Manson's submissions? The confession of Jesus as the Messiah is, he maintains, the presupposition of the Church's tradition. 'No stratum of tradition capable of being isolated by the methods of literary analysis reveals a non-Messianic basis.' But the ground of the confession is the testimony of Jesus Himself. The Christological stamp on the history 'is not something which was imposed upon it at a later time and *ab extra*, but which was inherent in it from the start'. The conclusions reached on the presuppositions of Form-criticism are refreshingly direct. It is, Dr. Manson thinks, an exceedingly dubious analogy when the rise of the

¹ Hodder & Stoughton, 8s. 6d.

Christian tradition is explained in terms of processes operative in the folk-literature of primitive peoples or in early Hebrew saga. We cannot rule out the influence over the primitive Christian community of commanding personalities, apostles and others, who had a share in its life. The theory of a myth woven round the life of Jesus does not explain enigmatic sayings like Matt. xi. 12, obscure parables like the Sower, utterances such as Mark x. 18, frank revelations of the denial of Peter and rebukes to the apostles. 'Such things do not look like the inventions of the Church'; they suggest a tradition 'objectively given to it'.

What of the 'signs'? The sense of a revelation of God in the acts of Jesus, Dr. Manson maintains, was ingrained in the primitive material. In His exorcisms Jesus saw a break-up of Satan's kingdom, a sign that the Reign of God 'had irrupted into the enemy's country'. Miracle is not a late importation, but constitutes the primary stratum in the tradition. Among the sayings the Wisdom *logia* are charged with Messianic significance to a greater extent than Bultmann supposed. In the prophetic and apocalyptic words the note of crisis is accentuated. The 'I-sayings', and, notably, Matt. xi. 25-30 (= Luke x. 21 f.), reveal the authentic claim of Jesus to offer men in His teaching a saving knowledge of God.

Dr. Manson is in agreement with Harnack in the view that the consciousness of Sonship in the experience of Jesus preceded in time His consciousness of Messiahship, and was, in fact, the stepping-stone to the latter. In the Messianic sayings Servant ideas form the predicate, whilst the expansion of the Son of Man doctrine of exaltation through suffering originated in the mind of Jesus Himself. Jesus viewed His death as a sacrifice, and the bread and the wine in the Eucharist are the symbols He chose to reveal and convey the power of that sacrifice. 'The rite for ever presents him as the Servant of the Lord who by his great humiliation and vicarious sacrifice consummates the salvation of his people . . . and attains to the glory of the Son of Man.' Perhaps this sentence, as much as any, illustrates the strength and the unity of Dr. Manson's views. I have thought it best to illustrate rather than to discuss them; but I cannot end without expressing deep gratitude for a most moving and convincing piece of positive, and yet critical, exposition.

VINCENT TAYLOR

THE COMMON MAN

To Mr. Henry Wallace, Vice-President of the United States, belongs the credit of coining one of the most famous sayings of the present war. In a speech delivered in May 1942, he said: 'The century we are entering, which will come into being after this war, can be, and must be, the century of the common man.' The words have reverberated round the world like the arousal of a new Apocalypse. They have captured the hearts and kindled the hopes of men of all races and colours. East and West, that ever-sundered twain, have met in hailing, though it be from afar, the inheritance promised to 'them of low degree'.

Who is this common man? What is he, that he should be the symbol and cynosure of the post-war era? Uncommon men we know: men of genius, men of rank, men of power and authority, wealthy men, learned men, men gifted and singular in this way or that. The common man is, *ex hypothesi*, none of these things, but a typification of the multitude, the undistinguished millions. In a word, he is humanity. Are, then, the great ones and mighty to be put down from their seat, and ordinary people, the common run of men, to be exalted to pride of place in the body politic? No end of questions crowd into the mind confronted with Mr. Wallace's dictum, and they would take long in answering. What seems to be undoubtedly implied is that this creature

of genus *homo*, species *communis*, is to come into his own at long last. In the foundation of the post-war world order, he will be made the chief corner-stone. That is to say, all men's good will take precedence over private ends and gains, the plain man's interests are to prevail against the domination of power and privilege.

The slow emergence and ascent of the lower orders from slavery and helotry to freedom forms part of the history of mankind. The struggle for the rights of human personality has been long and fierce, and over a large part of the world continues still unwon. The tragic tale cannot be told here. A chapter of it as it relates to the 'common man' in our own island story may serve as an example, *mutatis mutandis*, of the agelong crusade.

John Richard Green, writing of the Peasant Rebellion in England in the fourteenth century, said it was 'a new revolt against the whole system of social inequality which had till then passed unquestioned as the divine order of the world'. He quotes the fiery declamations of John Ball: 'By what right are they whom we call lords greater folk than we? On what grounds have they deserved it? If we all came of the same father and mother, of Adam and Eve, how can they say or prove that they are better than we?' Adapting some lines by Richard Rolle, the mad priest posed the revolutionary riddle:

When Adam delved, and Eve span,
Who was then the gentleman?

Evidently, deep down in the hearts of men something was stirring which was more than seditious faction. Green says that 'it was the tyranny of property that then as ever roused the defiance of socialism'. But there was more in it than the natural resentment of the 'have-nots' against the 'haves'. The spectacle of the few clothed in velvet and furs while the many were covered in rags, of the rich living sumptuously on wine and fair bread while the poor fared sparsely on oat-cakes and water, of the gentry enjoying leisure and fine houses while the peasantry laboured the long day through and had a hovel for a home, undoubtedly played a part in stimulating the unrest. But malicious envy was not the main motive that excited the minds of these early protestants against the hitherto unquestioned divine order of social inequality. The fundamental impulse was religious. It was because they felt that such an order was *not* divine that they risked their lives to denounce it. All men were God's creatures; therefore it was unjust that the powerful and the greedy should be privileged above their fellows. If earthly kings would not right their wrongs, then 'the King's Son of heaven shall pay for all'. Justice is an attribute of God, and aught that offends against this divine quality is sin. In some sort, these peasants had glimpsed the truth that justice is embedded in the foundations of God's universe, and if this foundation is undermined the whole fabric of the divine order is imperilled.

'The oppressor's wrong, the proud man's contumely' are woven into the stuff of the late and early history of mankind. The rich and strong in all ages have deemed it right and natural that the common man should be condemned 'to grunt and sweat under a weary life'. Not without protest from the oppressed and enslaved, ineffectual as such rebellion often was. And the point to be noted about such revolts is that the impelling motive was not thirst for revenge, but the claim for equal justice on the basis of a common humanity. Mr. H. G. Wells, in his *Outline of History*, sums up the case thus:

Civilization arose as a community of obedience. But generation after generation the spirit was abused by priests and rulers. The human spirit at last rebelled against the blind obediences of the common life; it was seeking to achieve a new and better sort of civilization that should also be a community of will. To that end it was necessary that every man should be treated as the sovereign of himself;

his standing was to be one of fellowship and not of servility. His real use, his real importance, depended upon his individual quality.

There we have the substance of all the Bills and Petitions and Declarations of Rights drawn up to secure the liberties and dignity of the common man. 'Lord of himself, though not of lands.' This was man's inherent and indefeasible birthright, and all down the years he has striven to wrest his God-given heritage from the hands of those who deprived him of it.

The world-old controversy is focused dramatically in Shakespeare's *Coriolanus*. In the very first scene of the play, the problem is stated by one of the crowd in the street. 'We are accounted poor citizens, the patricians good.' A rankling sense of injustice breathes in that outburst. Why should it be assumed that between patrician and plebeian there is so great a gulf? Are riches and rank the insignia of human worth? The pride of wealth and 'the insolence of office' may claim superior and privileged place, but the common man knows in his heart that the claim is baseless and unjust. As the drama unfolds, the arrogant contempt of the aristocrat for the populace finds repeated expression. Coriolanus is a hero and a victor in war, and as such is worthy of his countrymen's praise and honour. Shakespeare paints the glory of the warrior in glowing colours, and dramatic effect demands that, in contrast, the mob shall be shown as a brutish and craven crowd of petty men, plotting 'to curb the will of the nobility'. When Coriolanus calls them 'you common cry of curs', 'the mutable, rank-scented many', 'the beast with many heads', he is voicing the scorn of the high-born and haughty for the common people, a scorn which existed before Rome arose, and did not die when Rome fell. 'The whole dramatic moral of *Coriolanus*', writes Hazlitt, 'is that those who have little shall have less, and that those who have much shall take all that others have left. The people are poor; therefore they ought to be starved. They are slaves; therefore they ought to be beaten. They work hard; therefore they ought to be treated like beasts of burden.' Even the right and power to demand redress of their grievances shall be denied them.

Highly coloured, theatrical stuff as this may be, it is not without foundation in the history of mankind from the most ancient times, and the progress of civilization is marked by the ceaseless efforts of the common man to escape from his traditional status of dependence and subordination. Enslaved and exploited, depressed and despised, things of no account, 'things which are not', in St. Paul's phrase, men have persistently claimed their rights as 'persons', as sons and heirs of the Father, who created all from a common origin. In the eyes of usurpers of authority and power, they have appeared as rebels and malcontents, but in truth they were the soldiers of humanity, fighting for their confiscated inheritance of free and honourable manhood.

That this struggle for liberation and equity of consideration is in line with the Christian gospel and ethic cannot be doubted. Good tidings to the poor ('literally and spiritually', notes John Wesley); release for captives; freedom for the oppressed; this was the programme proclaimed by Jesus in the beginning, and 'the words of grace' stirred and thrilled the hearts of all who heard. It is a mistake to interpret this message of hope for humanity in a solely spiritual sense. 'We do it wrong, being so majestic', if we rob this charter of liberty of its social and humanitarian application. 'Christ came into the world to appeal to the common man all the world over,' says Dr. Joad. And surely it was not only the promise of heavenly bliss and blessings that caused the common people to hear him gladly. The Father's 'good gifts' are promised for this life as well as for that which is to come. Lord Charnwood says of Abraham Lincoln: 'He was a citizen of that far country where there is neither aristocrat nor democrat. No political theory stands out from his words or actions; but they show a most unusual sense of the possible dignity of common men and common things.' That is the truly Christian viewpoint. The dignity (*dignus*, worth) of the common man

is his intrinsic value to God. In his Maker's sight every man is precious, and he who grasps privileges and possessions to the detriment of his fellows is doing despite to Divine love and justice.

The word *idiot*, which is now used to denote a person who is mentally defective or unbalanced, once meant simply a private person, an unprofessional, untrained common man, a layman unimproved by art. Peter and John are described by this word (Acts iv. 13), and Paul uses it of his unpolished speech (2 Cor. xi. 6). When Herr Hitler sneered at the armies opposed to him as 'military idiots', he was speaking better than he knew. For it is the *ιδιωτης*, 'the common man of the free countries, rising in all his glory out of mill, office, factory, mine, farm and shop', as the *New York Times* wrote, who is bearing the brunt of our titanic struggle with embattled evil, and who is closing up with his body the breach made by the barbarian in the wall of civilization. An Intelligence officer of the Eighth Army said: 'I grow more and more impressed by the British common, or average, man, and could never say enough in praise of him.' A famous journalist's tribute runs: 'When this war is over we should erect a monument to the Known Warrior. It will carry no name, but just the three words, The Average Man. For it will be he who has, once again, pulled through by the skin of his reliable teeth. Many of our successes in peace and in war have come about, not through brilliance or genius, but owing to that type which we so miraculously, and so casually, produce. To wit, the man below decks — the "other ranks".'

Their shoulders held the sky suspended;
They stood, and earth's foundations stay.

'There is nothing so cheap and common as humanity.' The story of mankind furnishes ample and just cause for that bitter cry. What will be written on the pages of the future? Assuredly the days are gone for regarding the masses as 'mechanic slaves' in peace, and as cannon fodder in war. The humblest have proved capable of the finest heroism, and without fuss or boasting have found in the path of duty the way to glory. This latest and greatest fight against tyranny over body and soul has been a soldiers' and a citizens' battle. That is why the coming century must be the common man's, an era when social distinction will carry no exclusive advantages, when luxurious opulence will not flaunt itself in the face of hopeless and workless poverty, when the welfare of all shall prevail over private privilege and vested interests. The people remain, 'though dynasties pass', and the new world-order must offer a fuller freedom and honour for all sorts and conditions of men. When Mazzini called the people 'the monarch of the future', he was not declaring the dictatorship of the proletariat. He had a far nobler and saner vision than that. Written over a hundred years ago, his credo finely expresses what 'the century of the common man' might mean:

As we believe in Humanity, the sole interpreter of God's law, so we believe for every State, in the People, the sole master, the sole sovereign, the sole interpreter of the law of Humanity which rules the mission of each Nation: in the People one and indivisible, that knows neither caste nor privilege, save that of Genius and of Virtue, neither proletariat nor aristocracy of land or money, but only faculties and active forces consecrated, for the good of all, to the administration of the surface of the globe, our common heritage.

The eminence of the common man in the Divine economy and order was made plain in the beginning of the Christian dispensation. Not many wise men, judged by human standards, not many leading men, not many of noble birth, were called, but God chose the foolish, weak, mean and despised in the world. In the Christian 'New Order', authority and greatness would derive, not from condition or position, but

from service. The servant of all would be the first in honour. Wealth and class were no longer titles to power. Ministry was the criterion of worth. 'All service ranks the same with God.' This is the charter of the common man. He and his kind do not ask for pre-eminence or predominance. 'In the assembly they shall not mount on high', says the writer of Ecclesiasticus, but 'they maintain the fabric of the world, and in the handiwork of their craft is their prayer.' Man's work is his worship and divine service, and all who fulfil their tasks according to their talents are of equal worth to God, and equally worthy of honour among men.

How 'the century of the common man' is to be established does not yet appear. It will remain a phrase, a vision, the figment of prophetic fancy, unless its realization is striven for with heart and mind by forward-looking men in all countries. An unofficial body, under the chairmanship of Lord Sankey, has published a 'Declaration of the Rights of Man', which offers a promising basis for social and political reconstruction. One or two of its provisions may serve to indicate the suggested line of action:

Notwithstanding the various and unequal qualities of individuals, all men shall be deemed absolutely equal in the eyes of the law, equally important in social life, and equally entitled to the respect of their fellow-men.

It is the duty of every man not only to respect but to uphold and to advance the rights of all other men throughout the world.

Furthermore, it is his duty to contribute such service to the community as will ensure the performance of those necessary tasks for which the incentives which will operate in a free society do not provide.

Other sections deal with man's right to knowledge, to freedom of thought and worship, to work, to personal liberty, and so on. Here are plainly postulated the individual man's *importance* in the community, and his *responsibility* to the Community. Here we have the ground-plan of common human rights which stands in diametrical opposition to the conceptions of the inhuman totalitarian systems. These are the elementary rights of human beings who are the creatures of a just and good God. For these rights, the armies of democracy are waging a life-and-death struggle with the despotisms which would enslave men's minds and bodies, and destroy their souls. It would be fantastic if the military overthrow of these tyrannous powers did not free the soldiers of humanity from economic and social oppression and exploitation, and set their feet on the upward march to a liberty and dignity which they have never yet known.

Make no more giants, God,
But elevate the race at once! We ask
To put forth just our strength, our human strength,
All starting fairly, all equipped alike,
Gifted alike, all eagle-eyed, true-hearted.

F. HAROLD BUSS

CHRISTIAN CONTRARIES

DURING the early nineteen-thirties there was an interesting movement in this country which issued a paper named *New Britain*. From its London headquarters it proposed various changes, economic, social and political. The paper was well edited, and for some time its most exciting but difficult articles were signed *M. M. Cosmoi*. These writings dealt with the main questions at issue from a point of view largely based on the author's interpretation of the fourth gospel. It happened that when I was in London for some committee I mentioned these articles to a friend who immediately offered to introduce me to the author, if I was prepared to embark on the adventure

of finding him. On the way, I was told that M. M. Cosmoi was the *nom de plume* of a Pole named M. Metrinovic who had held high office in his own country, but had come to England on what he believed to be a divinely guided mission, since England alone could save Europe from final disaster.

We visited three studios in Bloomsbury in vain and, after coffee in each, the inhabitants joined in the search, until we found our man in the attic studio of a black-and-white artist: a stout gentleman, shaven all over his head, wearing a black frock coat, high white collar, flannel trousers and tennis shoes.

An informal *New Britain* committee was in session, and we were welcomed as readers and listened with interest as the next number was being discussed. M.M. spoke only when appealed to for his opinion. When the business was finished, most of the committee made for home, for it was already turned midnight; but a few of the leading spirits remained and, on their invitation, I also remained, determined to see it through.

After some general talk we came down to elementary things. One of those present declared strongly for rationalism. The *New Britain* movement was to be guided by clear reason alone. He himself had and desired no other guide. When he had delivered his *credo*, the rest of us turned to M.M., who, after a pregnant pause asked: 'Can you give me good logical reasons for why you are alive in this world?' The young man could not.

'Ah!' continued M.M., 'as your Shakespeare says, there are more things than you dream of in your philosophy. Life is bigger than reasons. It is comic. It is tragic. It is base. It is so splendid. It is easy. It is much difficult. It is all sort of contradictions. It is what you call . . . I forget the word . . .' He looked round and someone supplied the word: paradoxes.

Perhaps the *New Britain* movement was too logical and reasonable, since it faded out, despite its interest and promise. And one thing I regret is that I did not preserve M.M.'s contributions.

Indeed, human life is a queer mixture of seemingly conflicting elements, not to be easily dissected and neatly labelled, nor yet fitted together like the pieces of a picturesque jig-saw puzzle. There are always some items left over or some gaps left empty when the rationalist philosopher has concluded his quite reasonable explanation. This is not to decry reason, but as Ralph Hodgson put it in his one-verse poem:

Reason has moons, but moons not hers
Lie mirrored on her sea,
Confounding her astronomers,
But, O delighting me.

Yet has even the poet said it all? Are there no strange things hidden beneath that smooth mirror? Rocks, shoals, fragments of wreckage, or even — as in these days — mines only waiting for a touch to shatter our calm reflections, or even volcanic eruptions which may destroy the whole being, as happened to the fabled Atlantis of long ago?

We do not decry reason when we say that life is greater than reason can measure or manage; so much greater in fact that one can assert and contradict, in the same breath, almost anything that we say about it. 'Look upon the works of the Most High', says Ecclesiasticus, 'two and two, one against another.' Life is obvious and it is a mystery. It can be a delight and a terror, a dream and a rude awakening, a comedy or a tragedy. It is to be maintained at all costs; it can — and sometimes must — be thrown away for an idea or a loyalty. In it, the more we learn, the less we are quite certain that we know. The wider the circle of knowledge we explore, the more extended is the wall of darkness that surrounds it. Look at some simple examples:

Take the initial question, which not everybody has even asked, so much do we take things for granted: Why should there be anything at all? And if we like to add to that we may ask: Where exactly does all this marvellous universe leave off and I begin? I myself am a bit of it; without it I could not be. As Whitman declares:

Cyles ferried my cradle, rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me . . .
Now on this spot I stand with my robust soul.

Because I am in that universe and even part of it I cannot stand outside and view it with absolute detachment. Yet in some way I do find myself standing apart and judging it.

Furthermore, Man is dependent on his environment and yet must be continually at war with it. The thorns and thistles of Genesis iii are still with us after some thousands of year of gardening. What the spring weather seems anxious to produce a late frost will kill. Or to turn to another field, there are germs which are the carriers and distributors of fatal diseases. May they not claim that, since they did not ask to be born, they have the right to live? The Parsee agrees and strains his water before drinking, lest he should swallow and destroy some minute life — not at all lest he should be infected and destroyed. Mahatma Gandhi would not kill a rat, although bubonic plague, which is carried by rats, is one of the great enemies of India. We have no such hesitation: but why should we have to fight the activities of that nature on which we are dependent?

It may be answered that man is largely made by his environment and traditions, but that only leads us to another paradox. We hold him responsible, if not always for what he is, at least for what he does. Human society could not continue if it were not so. Yet in spite of all this he is continually breaking through his traditions. This creature, so much at the mercy of his environment that he can be wiped out by a microscopic germ, has created empires, conquered the sea and the air, built cathedrals, written poems and plays and symphonies, cracked jokes about his mortality, surveyed the heavens, analysed the atoms and even claimed immortality for himself. What a paradoxical situation is that.

It may be said truly that size has nothing to do with it. Then what has? Something unseen, something to which we attach our labels, about which the philosophers have argued for centuries, something that seems to be so real that it evades rational explanation and drives us to paradox to match the situation. Well then may He who knew what was in man need to use the language of parable and paradox to express truths which belong to the region of being and consciousness, and are neither neat and logical arguments for the reasoning mind nor clean cut rules of behaviour to be strictly observed, but are challenges to those regions in which we most truly and deeply live. Furthermore, men and women reveal among themselves many varieties of temperament and are involved in such a medley of circumstances that detailed rules of behaviour are inadequate. It is the attitude to God, to life and circumstances and other people that really matters. That is why Christianity is a religion of paradoxes.

One might indeed argue that the more paradoxical the situation, the plainer should be the direction if error or even tragedy is to be avoided. One good answer to this at least is that such a method has been elaborated and tried. The Jews had the Law of God as enshrined in their scriptures. Not only so, but their Rabbis had still further multiplied directions until there seemed to be no item in human life which was not minutely attended to. No room was left for man to learn by his errors. The result was not a steady growth in personal life, but a mechanical observance of rules

and regulations, producing a rigidity which was the contradiction of the spontaneity which Jesus revealed and desired.

Perhaps that is why, when we come to ultimates, the New Testament neither discourses about reason or supplies reasons, but rather, through a personal life, appeals for reconciliation. 'I beseech you', says Paul, 'be ye reconciled to God.' And the ground of that reconciliation was, of all unlikely things, the fact of a crucified Christ, a scandal to the Jew, and to the Greek merely silly. Jesus does not use the words of Paul, but he asks for the same attitude when he bids us recognize the Father. He does once say, 'Why do not ye yourselves judge what is right?' but he was not then appealing to logical reason but to something deeper. 'He that willeth to do the will, he shall know of the doctrine.' Moreover Jesus himself was the Reconciler of seemingly opposite elements. The creeds tell us that he was both God and Man. He himself said: 'I and the Father are one,' and neither Jesus or the creeds meant that he was half and half. Nothing in one way could be less logically reasonable than such a claim, but we are bound to use such symbols to express the truth we see. Indeed the very cross on which Jesus died is both conflict and reconciliation even in its shape, as well as in what it means.

We can hardly be surprised then if Christianity is full of paradoxes which logic cannot combine. All the more is it likely to meet the needs of our paradoxical nature. A paradox is a seeming contradiction of terms or statements or circumstances which none the less is living and life-giving if we can resolve it at some deeper level of reality. Hydrogen by itself is a poisonous gas. Oxygen, taken neat, would burn us up. Fuse them with a spark and we get water, 90 per cent of our bodies and one of the things without which we cannot live.

Note the 'seeming contradiction'. The real contradictions are supplied by the critics of our religion, as when one man declares that Christianity means peace at any price and another tells us that our religion has caused more bloodshed and cruelty than anything else in the world. A paradox is a union of contraries, which are resolved not by logic but in the life where they belong. For in that region the obvious is not always the true. Ouspensky remarks in one of his books that 'the truth cannot be expressed in our language'. So we have to find images where truth evades our neat syllogisms. Jesus said such things as these:

1. 'My peace I leave unto you.' Also 'I came not to bring peace but a sword.'
2. 'Take no thought for to-morrow.' Also 'Count the cost.'
3. 'He that loveth his life shall lose it. He that loseth his life for my sake shall find it.'

We find the same element of paradox in Paul's letters. When he is weak, then he is strong. Having nothing, he possesses all things. He is free and he is the slave of Christ.

It would seem that there is something in the Christian life which can only be expressed in these contraries. Is it not, as William Blake says, that 'without contraries there is no progression'? For Christianity is not just a theory or philosophy of conduct devised to give us rules for good living, but the application of eternal truth to human life as it is in a world which in so many ways is poisoned and darkened by evil: evil which at times comes to a head, like some dreadful cancer, in such outbreaks as the war now in being.

The root cause of these things is one-track thinking and the denial in life of the Christian point of view, which is not one-track but dual and paradoxical, as is human life itself. Man has a body of the same nature as other animals, but he is a spirit which knows itself, and knows that it knows. He cannot live just by instinct, nor even by intelligence alone. When either side of this paradoxical nature is denied there is trouble. If the spiritual is denied we get the destruction of human freedom and

spiritual growth. If the material-human is denied we get the excesses of the old desert monasteries, or a religion which is a separate compartment of human life, in which the material needs of our fellows may be ignored. Jesus fed the multitude as well as preached to them, and his model prayer includes a petition for daily bread.

How are these contraries to be resolved? Not by balancing as on a tight rope between them, and not by alternating from one to the other side of the paradox, but by reconciliation at a deeper level. Jesus knew that deeper level; he lived there and out of his experience could portray for us the reality of the Kingdom of God, the ultimate reality of human life. As ultimate reality it is here and now, but since we can only find it by realizing it, it is to come. Moreover, as ultimate reality it means so much that it can only be known in experience, and therefore suggestion rather than explanation is the better way to pass it on. Paradoxes are such suggestions.

Jesus spoke in paradoxes because life itself is paradoxical. We belong at once to the passing and the permanent, the temporal and the eternal; but the eternal is not something which begins when or where the temporal ceases. As Macmurray says, 'The eternal is the reality of the temporal in the temporal, not another reality'.

In the end the way of discovery is something given, but given only to the heart and mind which surrenders, given to that creative imagination which we call faith; faith above all in that revelation of God and man which we find in Jesus. To such faith and insight — as we see it in the Nathanael of the fourth gospel — vision was promised: the vision of the opened heavens and the angels ascending and descending on the Son of Man. This is not so much acquired knowledge as wisdom given, the wisdom of the child-like mind. That is why Jesus declared that only as we are born again, or become as little children, can we see the Kingdom of God.

G. B. ROBSON

THE INVASION OF FRANCE

ON June 6, 1944, the great and stirring news of the invasion of Normandy roused the world. An event for which we have waited many weary months, and indeed hoped for, ever since the days of Dunkirk.

Our armies then left the shores of France discomfited, stricken and overwhelmed by a powerful enemy. Only then, as we saved a remnant of our forces, did we begin to realize the magnitude of the task that confronted us. Moreover, we had a vivid personal experience of war: the great peril and deliverance of Dunkirk and the subsequent bombing of our towns and cities did inspire our people to an extraordinary effort and to an unusual readiness for self-sacrifice. As with survivors of a shipwreck, the experience of a common danger produced a human comradeship in which inertia and selfish interests were, for the time being, blotted out.

From that time onward we began to long for and work for the day when we should be able to return to the Continent to overcome our enemies and liberate our fellow-men who have borne the brunt of the Nazi tyranny and cruelty. On Tuesday, June 6, our hopes began to be fulfilled. To-day we give thanks upon the successful beginning of the long-expected invasion. We give thanks for the men and women, at home and abroad, who by their sacrifices, their skill, their dogged determination, their conflicts and their work, have made possible such a gigantic undertaking. The example and devotion of so many who have borne the heat and burden of the battle have encouraged us to work wholeheartedly for a cause bigger than ourselves. For this we give thanks.

Further, the perils through which we have passed and the varied experiences which have moulded and moved us during these war years have taught us to walk

cautiously at this critical juncture without arrogance or boastful confidence in our own powers but relying rather on the help and favour of God, without whom we can do nothing. Therefore it is fitting to-day that we should acknowledge our need of God and our dependence upon Him, praying for the forgiveness of all that has been amiss in our national life and beseeching Him for strength and guidance in the stern and testing days which may be coming. To-day the Christians in the country can follow the injunction of St. Paul: 'In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God'.

Whilst we beseech God to guard us against all dangers and prosper our efforts in the cause of righteousness, we need to remind ourselves that we cannot hope to win the war decisively unless we wage it *wholeheartedly*. By 'wholehearted', of course, is not meant taking a bloodthirsty joy in the fight. God forbid. I mean having a clear idea of what we are fighting against and what we are fighting for and pursuing our aims of justice, mercy and peace, however imperfectly, with determination and a confident sense that we are doing what is right in the present circumstances. It is no use calling on God for help with the struggle if our whole heart is not in it.

At the beginning of His last week on earth Jesus was determined to go to Jerusalem for the greatest conflict the world has ever known. He knew what was before Him; He knew the opposition arrayed against Him; He knew what was likely to happen if He persisted in carrying out what He knew to be the will of His Father. It meant sacrifice — supreme sacrifice, and He set His face to go to Jerusalem. He knew the price of victory: No cross, no resurrection.

The sacrifice of Christ for us awakens feelings of gratitude and penitence, and also a desire to follow Him as master. But the sacrifice of the Master demands a sacrifice from all would-be disciples: 'Whosoever will come after me, let him deny himself and take up his cross and follow me.'

Now that is true in every department of life, and no less true in our relation to the war. There would be no point in seeking God's aid and guidance if we did not think that we were defending a just and righteous cause and helping to clear the way for the coming of God's Kingdom. Out of the present chaos we hope, with God's help, to build a better world where justice, mercy and peace shall be held in more respect.

God, too, is out to win the war and to bring good out of evil, and He says to us: 'Whosoever will come after me, let him deny himself.' *There's the rub*. This is one side of the gospel that has never been heard gladly by men and women in general. Usually people feel uncomfortable under its demands. They would have preferred a more genial, less exacting master, one who gave much but asked little in exchange.

It is not sufficient to declare we are fighting for freedom, justice and righteousness and expect God to give us the victory, if we ourselves are not putting our whole heart into it. What does that entail? If we champion a just cause, we must not only provide ourselves with sufficient arms and equipment and prepare ourselves to engage the enemy in his stronghold; we must *also* prepare our hearts, purify our motives and our living and be prepared to make personal sacrifices that really hurt. We cannot expect God's help if we ignore Him in our daily lives and never turn aside to worship Him. We cannot say we are fighting for a Christian order of society if we are not doing our utmost to live up to the standard of living which Christ has shown us. That is an important point, to which many people are blind.

I have no doubt that there is in this nation as a whole a grim determination to see the war through to a victorious finish. For most of our people Nazi tyranny is unendurable; they would do anything rather than submit to it. But this attitude is negative. Something more positive is needed for wholeheartedness. The bracing effect of danger is no lasting cure for paganism. Wholeheartedness has always a religious quality. Only God can claim a man's whole heart, though, of course, men

can worship an idol instead of God. A Christian's devotion to the nation can never be an unqualified one. Patriotism is not enough. To allow the nation to become an end in itself is to surrender Christianity altogether and to go over to totalitarianism, which would be a spiritual treachery as real and as detestable as any fifth column activity.

Most certainly we fight against evil things. Nazism is the denial of all that Christ has taught us is worth while. But if we fight against evil things, we must not jeopardize our chances of victory by allowing unworthy motives and evil desires and deeds to have a place in our own lives. Let us first get rid of the fifth column elements in our own hearts before we tackle the foe in the cause of righteousness and claim to be on the Lord's side.

For the conflict now raging we certainly need our steel helmets and bayonets, our tanks and planes and gliders and parachutes and warships and ammunition, but if we regard this as a crusade for a better world we need *more* equipment; for our fight is not merely, as St. Paul puts it, 'against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God that ye may be able to stand in the evil day, and having done all, to stand.'

Notice what the armour of God is — the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the spirit.

This is what we must carry if we would fight God's battles. And it takes a good soldier to carry it. Do you feel that God asks too much of us? Well, I know that none of us can feel entirely satisfied with ourselves. We are none of us perfect. *But* God rewards our efforts to do our best. The rawest recruit may willingly put himself in the hands of the army to be turned into a good soldier and by stringent discipline and training much may be achieved. Then, if he does his best, he need not worry even if it seems so little. He has done what he could and his responsibility ends there.

We are all conscious of the tremendous responsibility that is laid on us at the present time. The whole future course of the world's history may be altered by the week's happenings. We feel our cause to be just and so we call on God's help. We also know that the battle is going to be fierce and the cost may be high.

But if we are inclined to think the sacrifice asked as the price of God's victory too much, consider what God has done for us through Christ. If we do not understand what God would have us do, then all that He demands of His children will seem unreasonable. But to those who have some understanding of God's ambitions for us, of the great possibilities of human nature under the influence of His Holy Spirit, who know something of the yearning love He bears us and the sacrifice He made on our behalf — to those who know this, *no demand* of God can be rejected because it asks too much, no price is too high for the privilege of serving One who redeemed us with the highest price.

And lastly, we have this thought for our consolation and encouragement: we know that throughout all the hazardous and tragic journey to God's peace established in truth and righteousness, to quote Isaiah, 'in all our affliction, He was afflicted and the angel of His presence saved us: in His love and in His pity He redeemed us, and He bare us and carried us all the days of old.'

Whether it be on the beaches of the coast of Normandy or in a French village, field or wood, where the battle is hottest or in the quietness of an English home where there is the shadow of loving anxiety for a loved one over the water — *where there is need of God, He will be there*. Jesus said: 'I will not leave you comfortless.' How many will know that promise fulfilled in these days!

'Think it not strange concerning the fiery trial that is to try you, as though some

strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.'

A. BURNS JAMIESON

SOME DEVOTIONAL BOOKS

Most good devotional books are short (and therefore cheap). Since the Bible is not one book but many, this is true even of the Bible. It is also as it ought to be, for a good devotional book needs to be pondered, not skimmed. I remember reading Baxter's *Saint's Everlasting Rest*. It isn't a short book. I reached the end, but with much difficulty. The book itself seemed to be all but everlasting! Few Puritans, except Bunyan, knew how to be brief. Another mark of devotional books is their variety in method. What a contrast, for instance, between the method of the *Pilgrim's Progress*, of *The Imitation of Christ*, and of *Wesley's Hymns*! This, too, is fortunate, for the same method doesn't suit all readers. Again, there are a few perennial devotional books but many that only 'endure for a season'. Some readers cherish the 'classics' but others find most help in books of their own time. All alike 'date', and it is easier to breathe the atmosphere of one's own time than the air of an earlier century. This is why the *Pilgrim's Progress*, with its interest in the salvation of the individual, does not 'appeal' so directly to this socialistic age as it did to our fathers. Yet, for this very reason, we need the classics as well as the moderns, for no age is 'sufficient unto itself'.

An English translation of Ruysbroeck's *Seven Steps of the Ladder of Spiritual Love* was overdue, for it is a classic, though a minor one. Mr. F. Sherwood Taylor's rendering, therefore (Dacre Press, 3s. 6d.), is welcome. Ruysbroeck was the leader of a small company of saints who fled to the woods from the fat and wealthy Flemish society of the fourteenth century. He cries out against the monks who 'have forgotten their vows, live like beasts and serve the devil', but almost all his work seeks to help those who would fain 'grow hot with the desire of fulfilling the glory of God'. Yet his is pre-eminently a 'calmly fervent zeal'. As Father Holland points out in an Introduction, the metaphor of the 'Ladder', borrowed from the story of Jacob at Bethel, breaks down. For instance, in the Fifth Step, to which Ruysbroeck gives most space, the first four recur: inward submission, poverty, purity and humility. Those who seek to school themselves, by the help of the Holy Spirit, in these virtues, will find much to help them under these Steps. It is all easy to understand but hard to practise. The *differentia* of this type of thought, however, is found in the Sixth and Seventh Steps. For Ruysbroeck 'contemplation' is nobler than action. The aim of the devout life is to be 'lost in God'. He saves himself from pantheism by a phrase or two, but he can call the 'fruition' that surpasses 'the virtues', 'annihilation'. Even the *activity* of love ceases in 'fruition', just as 'rest' is more glorious than 'fecundity' in God Himself. For Ruysbroeck 'heaven' is ecstasy, and it may begin on earth, as it did with him. He speaks of it as 'abyssal unknowing', 'pathless unknown darkness', and 'eternal namelessness'. To this the Holy Spirit calls us when he cries 'with a voice more terrible than thunder', 'Love the love that ever loves thee'. Surely the terms are Neo-Platonic rather than Christian, and derive from Ruysbroeck's own experience of ecstasy and not from the New Testament. Yet one may look beyond the *terms*. 'I knew a man in Christ fourteen years ago . . . such a one caught up even to the third heaven.' Is there a 'speechless awe that dares not move'? Ought such things to happen now?

Surely they do sometimes happen 'in another form' in a Friends' Meeting. Yet the form has its importance. It is one thing to climb to ecstasy, and another to be quiet and await the coming of Christ, at once guest and host. Mr. Howard E. Collier, the

writer of *The Quaker Meeting* (Friends House, 9d.), is a medical man who thinks 'quiet' so important that he devotes an appendix to the description of a technique for the bodily relaxation that is the preparation for the 'intuition' of a true 'Meeting'. Yet, while 'quiet' is the proper beginning of Quaker worship, it is not always its end, for Dr. Collier quotes Barclay's phrase about the 'inward travail' of a company that is waiting upon God, and compares its climax with the Day of Pentecost. He knows the perils of the Friends' way of worship, but shows the reader how its 'waiting' and 'seeking' and 'fellowship' and 'adoration' lead one to the other in an organic whole. He is at once an expert psychologist, a devout Friend, and a trustworthy guide.

'I have used similitudes,' wrote Bunyan at the beginning of his most famous book, and Dr. Greville MacDonald does this in his *Wonderful Goatskin* (Epworth Press, 6s.). This book is a story of the struggle of St. George and Satan for the soul of a boy called Reuben. Its *locale* is Palestine, but it doesn't worry overmuch with time and space, for it is a kind of fantasy. It will not interest readers of the pedestrian sort, but it will attract those that like to dream. It is a story of adventures such as King Arthur's, but the hero is a goat-herd. In the end Reuben wins through, and so do his devoted mother, his little brother Sammy, and even his drunken father. They are real people and not merely symbolic figures. This is a devotional book of an unusual type, for the writer is one of the few who has a gift for 'similitudes'. It would do a lad in his 'teens good to read it, both because it tells of knight errantry and because it would leave him wondering. Some may think that it explains what it means too much and some too little. Perhaps this is as it should be.

Many have written about those who surrounded Jesus in the last week of His life, but few as well as C. Stanley Herbert. In his *Drama of the Cross* (Independent Press, 5s.) he considers sixteen individuals and groups, discriminating among them with rare skill, and giving special heed to the sins of the respectable. He shows how all sixteen types have their duplicates to-day, using many a penetrating phrase. The study of Herod is one of the best. Here and there, of course, one may question details, for instance, in the study of Judas. In it, again, the writer asks 'Why did Judas join the group of disciples?' and not the deeper question 'Why did Jesus choose him to be one of the Twelve?' But this is a book of real insight. No one could read it in the right way without the blessing of the searching of the heart. It is also a book of the triumph of Jesus.

The B.B.C. seem to have an un-written rule that all broadcasts, on all subjects, shall be simple. It is assumed that the listeners are beginners. The result is that, on such a subject as religion in particular, many broadcasts are shallow as well as simple. With Dr. W. R. Maltby it is not so. He is often simple and always deep. His subject in *What Manner of Man is This?* (S.C.M., 1s. 6d.), like Mr. Herbert's, is Jesus' last week, but he writes primarily of our Lord Himself and not of those around Him. There is a preliminary study that links the last week with the earlier Jesus. Then four dwell on some of the leading episodes of the week itself, while a final study asks 'What were Jesus' enemies and friends thinking on the day after the Crucifixion?' One of the marks of the book is its use of contrast — for instance, between Jesus' power and restraint in the use of miracle, or between Peter and Judas. There are answers to the questions 'Why did not Christ come down from the Cross?' and 'Why did the Risen Christ appear to none but friends?' Everywhere there is the arresting word that is as unexpected as it is true. If a man would 'deeper sink and higher rise', he will do well to brood over this short book.

A man called Piggott wrote a hymn beginning 'For those we love within the veil'. In *William Charter Piggott* (Independent Press, 5s.), 'he, being dead, yet speaketh', and a few friends speak briefly about him. In 1893-4 he and I were at Headingley together. When we next met, it was at the Cenotaph on November 11th, 1931. He

was then Chairman of the Congregational Union. For a while he had left 'organized religion' and plunged, a lonely knight errant, into the slums. Then he had been Minister at 'Bunyan Meeting', at Whitefield's Tabernacle, and at Streatham Congregational Church. At the last he used to 'reproduce the essence of his Sunday morning sermon at the head of the Service Paper for the following Sunday'. Here are some of 'these little cameos', with other of his messages. Here too are hymns and other poems. Piggott was always gathering 'the harvest of a quiet eye'. His harvest was so rich that, for instance, he could feed the same company of God's people with wealthy wheat for twenty years. He was an artist in words. In this book the man, the style and the message are one. Its readers will thank God for it.

Our last book is for corporate devotion in the sanctuary. It is called *The Rodborough Bede Book* (Independent Press, 4s.), its un-named author happily using the old word 'bede' for 'a short form of Service'. It seems to have been compiled through careful years for the worship of a particular church, then privately printed, and now issued to the public. It goes far to solve two of the problems of the use of liturgy — it provides variety and it shows how the liturgical may be combined with the extempore. Of its hundred and fifty-seven items, a hundred and eighteen are for Public Worship and provide Fore-bedes, Mid-bedes and End-bedes. The remaining items are for the Sacraments and for a church's other spiritual occasions. The author draws water from many wells, both ancient and modern, including his own. He does not confine himself to 'classic' forms. It would cost a good deal to provide a congregation with copies of this book, but it would be well worth while. Failing this, a Minister who wishes to introduce a liturgical element into worship would find here many examples of 'how to do it'. Liturgy is a fine art and in this book it is finely practised.

C. RYDER SMITH

Editorial Comments

These notes are being written on May 15 when the whole world is waiting with breathless impatience for news that the long-expected invasion of the 'fortress of Europe' has begun. Weeks may pass before this suspense is relieved, but there is every reason to expect that before autumn has passed into winter events of tremendous importance will have happened. The astonishing thing is the calm way in which most people in this country seem to take it for granted that victory is already assured and that it will be so complete that a stable and universally satisfactory peace will follow throughout the world. Perhaps an even more remarkable sign of the times is the easy assumption that in this torn and broken world an ideal economic order will soon emerge in which there will be work for all, money for all, satisfactory conditions of labour, smooth interchange of commodities, an end of strikes at home and of war abroad. Wishful and woolly thinking is still our besetting sin, and Pelagianism is still our pet heresy. In years before the war, in spite of portents and warnings that should have opened the eyes of all but the purblind, great numbers in this country believed that all that was needed to prevent war with all its horrors was for British Christians to chant the incantation 'Peace, peace', and to declare that under no conditions would they wear uniform or participate in any way in the nation's effort for self-defence or for the relief of the oppressed. However melodious the chant, the effect upon the gangsters who held Germany and Italy in their grip was not to abate their war-like ambitions but to encourage them in their policy of aggression. When this hideous struggle has been brought to an end one of the major problems for statesmen to grapple

with is how to prevent the outbreak of war. The League of Nations in some form and under some name is a sheer necessity. But this time it should be recognized that any great nation that holds aloof and shirks its share in the common obligation is guilty of high treason against the moral government of the world. No one can look back to 1919 or upon the eight years that led up to the catastrophe of 1939 without a sense of humiliation. From the invasion of Manchuria onwards the futility of good principles unsupported by force in action was burned into our conscience. Who can forget that day when Sir Samuel Hoare, the victim of Laval's cynicism, stood in a white sheet in the House of Commons, and told the story of the betrayal of Abyssinia? But let those who are so glib in their abuse of that Foreign Secretary recall the crucial sentence in his account of the episode. Apart from Great Britain, not one man, not one ship, had been moved by any nation! One of the curiosities of modern politics in this country is the way in which the very people who most obstinately voted against rearmament and talked most loudly about 'imperialistic policies' were the severest critics of those who hesitated to plunge an unarmed England into war in the autumn of 1938. The story is a sorry one. No party here, no country in the world, is entirely free from blame. But the fault will be ours if we go on repeating the blunders of the past.

When the time comes to count the total loss which the world has suffered from a war that might never have broken out but for isolationism in some quarters and sentimentality in others, the toll of lives will be tremendous. The destruction of property baffles imagination. The dislocation in the orderly progress of life cannot be computed. In comparison with the more obvious injuries to human life and commerce it may seem trivial to refer to the world of books. Nevertheless readers of this Review cannot be indifferent to the havoc made by war on literature and scholarship. We have only to remember how many young writers of promise, poets and essayists, laid down their lives in Gallipoli, France and Flanders during the last war to guess that before this war is won we shall have lost many who would have left their mark on English literature. Scholarship, too, has already suffered heavily. Apart from those who have gone into active service from the Universities of all the nations at war, account must be taken of the suspension of work in many seats of learning in Germany itself and in all the occupied countries. The Nazification of the German Universities before was bad enough, but this process must have been accelerated in the last few years. Then the destruction of libraries must be remembered. There is no need to emphasize the wanton incendiarism that obliterated the libraries of Louvain and of Naples. The 'furor Teutonicus' has found a congenial sphere of action there. Still more serious is the unintentional result of intensive bombing from the air. The loss of University College, London, with its fine library, is an example. However careful our own airmen are in restricting their aim to military targets it is almost certain that some terrible damage of this kind will have resulted from incendiary fires. Much must depend upon the care with which more valuable books had been removed to places of safety. But the tragic fact remains that even in the necessary bombing of military objectives unforeseen harm may be done to what is the common heritage of the culture and learning of the race as a whole. Theologians, for example, need no reminder of the debt which every scholar owes to German scholarship and its industry in research. One student never hears that our planes have done great havoc in Stuttgart without wondering whether the Württemberg Bible Society is involved — that wonderful enterprise which has given us such beautifully printed and cheap editions of the Greek Testament and of the Septuagint, and whether the publishing house of Kohlhammer has perished, which was producing that invaluable Theological Dictionary to the New Testament under Gerhard Kittel's editorship. At the outbreak of war

only half the volumes had appeared. Or when we read that large parts of Berlin have been laid waste we ask ourselves whether Töpelmann's famous publishing house has gone up in smoke, the firm which has given us so many irreplaceable tools for work on the sacred text. In the same way Leipzig suggests the firm of Hinrichs, Göttingen that of Vandenhoeck, Tübingen that of J. C. B. Mohr. Apart from the actual destruction of plant and stocks, we must take into account the economic disaster which has befallen so many publishers in different lands, including this country, so that not only during the war but afterwards there may be far less published in the way of scholarly books under the heading of Religion and Theology.

This leads on to another question. Will one result of the war be a grave depreciation of biblical and theological study? At first sight there might seem to be no connection between war and the necessity for honest and competent study of the things which belong so closely to our faith. Yet what war does is to precipitate movements which have been slowly at work in the quiet years of peace. A generation ago, even before the last war, our satirists were exposing the craze for 'hustled history', and 'wisdom while you wait'. It was already an age of 'small profits, quick returns'. That tendency has grown, and the utilitarians are more impatient than ever that severely 'practical' considerations should overrule the 'merely academic'. It was inevitable that ministerial training should come under close scrutiny, for the half-educated have always an uneasy suspicion that education is the enemy of evangelism, and many who would be affronted if they were included in this description have a confident opinion that much that is taught in theological colleges is so much useless lumber, and that nothing like enough time is devoted to 'practically useful' and 'immediately important' subjects. Most of the Churches have appointed commissions to look into the whole matter. They have taken their task seriously, and as far as we can judge, have shown a sane judgment and made wise recommendations that should prove fruitful.

The real question is this: What is the intellectual, moral and spiritual training at which you are aiming? If you are trying to train a man in intellectual integrity, in habits of self-discipline, and in the practice of personal devotion, if you think that he ought to be so equipped as to be able to expound the truths of the Christian religion contained in the Bible and to apply them to the needs of modern life, as to be a sound guide and leader to those who are trying to find the way to live the Christian life, as to be able with a confidence in his faith and gospel, to meet the outsider, then you will want something quite different from what might suit another conception of the Christian ministry.

But there is another point of view. It must be that of the ingenious organizer who arranged a Training Week for Junior Clergy in the diocese of Rochester not long ago. This is the syllabus, as reproduced in the *Church Times*.

Activities of the Body.

Athletics, Baseball, Boxing, Camping, Cycling, Cricket, Dancing (Ballroom and Country), Deck Tennis, Fencing, Football, Gardening, General Health and Hygiene, Hiking, Hockey, Physical Training, Rowing, Singlestick, Swimming, Tennis, Volley Ball, Weight-lifting, Youth Hostelling, and any other games suitable for a boys' club or mixed club.

Activities of the Mind.

Arts and Crafts (including Drawing, Lino-cutting, Make and Mend Group, Metalwork, Woodwork, etc.), Broadcasts, Campanology, Choral Singing, Constructional Talks (How to Mend a Bicycle, etc.), Drama (including Play-reading), Debates, Discussions, Evening Classes, use of Films, First Aid, How to conduct a Sing-Song, Know your Town (local history, politics, etc.), Lectures, Library, Magazine, Model Railway, Museums, Music (Appreciation, Gramophone Club,

Orchestra), Puppetry, Rest-room Planning, Self-Government, Sex-Education, Stamps, Sociology, Spelling Bees, Brain Trusts, Botany, etc.
Activities of the Spirit.

Preparation for Church Membership, Community Living, Evangelism of the Young, Family Prayers in the Club, Missionary Interests, National Service and Service Squads (Salvage Collections, N.F.S. or C.D. work, National Savings, help of local army units by washing clothes, mending, amusing, etc., Church Service Squads to help clean the Church and do similar work), Rallies, Services and Worship, Sunday Programme.

Clerus Anglicanus stupor mundi! Verily this ancient boast will be repeated with a changed connotation.

A correspondent, who signs himself 'S.J.F.', contributed the following skit to our lively contemporary, which with due acknowledgments we take the liberty of reproducing, together with the author's apologies to W. S. Gilbert.

I am an omniscient prefabricated minister,
 My versatile dexterity is positively sinister.
 Commissions on the Ministry embellished my vocation
 By the politechnicalities of modern education.

To obviate 'square pegginess' in occupations clerical
 For orifices circular, you'll find me wholly spherical;
 No modern technicalities for me can hold a mystery
 From puppetry to gardening, or metalwork to history.

At singlestick or volley-ball, I'm cool as any icicle,
 But very hot on lino-cuts or mending up a bicycle.
 My universal chumminess is readily approachable,
 And dancing (folk or ballroom) is completely irreproachable.

No art or science known to man I fail to show my skill in;
 I dose my Confirmation class with home-made penicillin.
 I visit in an aeroplane and find my congregation
 By electrically operated radiolocation.

In spite of all my knowledge of the realms of high technology,
 I can, if need require, descend to pastoral theology.
 But in manifold activities, or dexterous or sinister,
 I am the very model of the ultra-modern minister.

Perhaps the fullest report that has yet been published by any of the Commissions on the Training for the Ministry is the Final Report of the Archbishops' Commission presented in February 1944 and published by the Press and Publications Board of the Church Assembly at the price of 2s. 6d. In its general survey of the entire subject, and its insistence upon the principles which ought to underlie any scheme of ministerial training, it deserves the closest attention on the part of all the Churches. The introductory chapter deals with the two points of the minister's vocation and the modern world and its demands. The next chapter considers recruitment, the third selection and testing. The longest chapter is devoted to the actual training of those who have been thus called, tested and chosen. A final chapter discusses the need and method of post-ordination training. The Methodist reader will recognize that in many of these matters the Anglican Church has moved, and contemplates moving still further, towards the general scheme of candidature, selection and training with which our connexional necessities have made us familiar for generations past. But in the dis-

cussion of specific problems which are common to the Free Churches as well as to the Church of England we have all much to learn from the wise deliberations of this well chosen committee of clergymen and laymen. The weakness of which they are conscious is that when all is said and done the Bishop is free to follow his own judgment in his own diocese. Much has been done already to unify the rather chaotic situation which follows from this episcopal autonomy. Already, no doubt, the scandal has ceased by which those who had left the ministry of the Methodist Church under grave moral charges could be snapped up without due inquiry by some easy-going bishop glad to find a candidate for Holy Orders already trained at the expense of another Church. Happily this is far less common than it was a generation or two ago. It is perhaps not too much to hope that even in the case of men against whom there is no objection on the score of moral character the universal rule will be that before a minister of another Church is accepted as a candidate for the Anglican ministry official inquiries should be made of those to whom his ecclesiastical obedience is due. The Anglican Church is not the only denomination in which such a reform in present practice is desirable.

The report of the Commission appointed two years ago by the Methodist Conference to consider the same subject will have appeared before these notes are in the reader's hands. As its length is determined by the amount of space allocated to it in the Conference *Agenda*, it will in no way compare with the Archbishops' Report. It is to be hoped that when this brief report has received the sanction of the Conference a pamphlet containing the recommendations, together with a general survey of the situation as seen by the members of that Commission and an explanation of those portions which have been unduly compressed for inclusion in the *Agenda*, may be written and widely circulated. At the Conference of 1943 agreement was reached on certain of its provisions which were then presented in an interim report. As only members of the Conference possess copies of the *Agenda* it may be well to quote the sections that have already been approved.

Length of the College Course

1. The Conference is convinced that the standards already required for entrance into the work of the Ministry should be maintained, and therefore resolves that in the period immediately following the cessation of hostilities, every candidate who returns from national service should have a college training of not less than two years.

2. After this period, the normal college course, save in certain exceptional cases, should be four years.

N.B. The extra year of training might be used in one of two ways:

(a) The *fourth* year, where it is not given to degree work, should be devoted to a specialized course in accordance with a man's gifts. In this connection the needs of Youth Work should be studied. Part of the year should be set aside for training in pastoral work, under the guidance of experienced Ministers, whether in town or country circuits, city missions, youth centres, or in schools. It would be understood that this work is part of a student's training, and that for the rest of the year he is maintaining his contacts with the life of the college.

(b) In certain cases the *first* year of the course of four years might be devoted to the work of bringing the students up to a required standard of general education.

Curriculum

3. The Conference desires that in any re-arrangement of the curriculum the following subjects should receive renewed emphasis:

- i. The preaching of the Gospel.
- ii. The conduct of public worship.

- iii. The service of Youth.
- iv. The teaching of voice-production and the art of public-speaking.
- v. Open-air work.
- vi. Sunday School work.

4. In connection with No. i (the preaching of the Gospel), but without laying down any rigid rule, the Conference approves the following suggestions:

(a) That to supplement the teaching already given, special courses on preaching and the conduct of worship should be arranged to be given by competent circuit Ministers with wide experience of preaching and pastoral work.

(b) That at every College, a special course be given every two or three years by a visiting lecturer who is specially qualified to deal with the relations between Religion and Science.

Amongst other subjects to be dealt with in this year's report are:

(a) The place of linguistic studies in the curriculum, (b) the relation of the Colleges to the Universities, (c) the possibility of further co-operation with the other great Communions of the Church of Christ in the training of the Ministry, (d) the relation of our system of Ministerial Training to the general educational system of the country; and in particular the possibility of giving every student in our Colleges some instruction and practice in the art of teaching.

The weakness which cannot be avoided in any scheme of Ministerial training that is to be put into operation in the immediate future lies in the gap between 1939 and the year when the Theological Colleges can be reopened. The continuity in corporate life and wholesome tradition has been broken. Most of the candidates approved during the years of war will be too old, or will have been away from opportunities of study too long, to be able to make a good use of a normal college course. There will be a strong temptation to send many of these into immediate service with little or no training. The rest are in danger of having a shortened course which will come to an end just when intellectual interest is most strongly roused and the most profitable period of training is in prospect. Every resistance should be offered to short term policies which consider the immediate difficulty of staffing churches and circuits and neglect the injury to the Church which must follow from sending out men who are ill equipped to meet the demands of the next forty years.

The ministry is not the only calling which is likely to suffer in this way. The teaching profession is in no small peril. Thanks to the vision and incomparable tact of Mr. Butler the Education Bill has won such a wide measure of general approval that its successful passage through Parliament is now assured. Unfortunately the country is in such a hurry to get its best provisions carried out without any delay that not only must temporary buildings be constructed (which is tolerable) but imperfectly trained teachers are to be turned out in vast numbers. An Advisory Committee of the Board of Education has issued a circular to local authorities saying that, because of shortage of teachers, it will be necessary to limit the period of full-time training for the great majority of candidates from the Services. These students who would receive free tuition and would be eligible for maintenance grants, would not be 'mere stop-gaps who are to be rushed into the schools to tide over an immediate crisis'. Most of these candidates are expected within a year to have acquired the art of class management and to have obtained sufficient academic knowledge to enable them to begin teaching. 'Students who take up teaching posts after one year's training will continue their studies part-time under supervision for a further two years, and there will be plenty of refresher courses.' These teachers are to be eligible for promotion to headships and other positions of responsibility in spite of this inadequate training, and even of their lack of academic certificates.

There is one safeguard in theory, though whether it will be rightly applied is open to grave doubt. 'We are greatly concerned to ensure that teachers trained in this way have a sufficient background of general education and culture to enable them to become worthy members of the teaching profession and to enable them to educate their pupils in the broadest and fullest sense of the word "educate".'

The justification of this experiment, as of that which contemplates a truncated course of training for the ministry, will depend upon the zeal which is inspired during those fateful months for following up in after years the studies thus begun. A well-known religious journalist once wrote that he could always tell after a glance round a minister's study shelves the year in which his reading stopped. We could wish that those, whether preachers or teachers, who think that they stand in no need of periodical refresher courses were compelled to attend them. The others may be left to the promptings of their awakened minds.

W. F. HOWARD

Ministers in Council

MANCHESTER DISTRICTS MINISTERIAL ASSOCIATION: From the Rev. T. Hacking, the secretary, we learn that this Association is to hold sessions on June 21 at Mottram Hall under the presidency of the Rev. T. Harrison Burnett who will open the day with devotional exercises. The morning paper will be read by Professor Edward Robertson, D.D., head of the Semitic Department of the Manchester University. The subject will be 'The Stories of the Old Testament: their purpose and art'. Dr. Wardle will lead the ensuing conversation. In the afternoon Dr. H. G. Meecham will deliver an address on 'Recent Tendencies in New Testament Theology', and Principal Brewis will also speak.

The secretary points out that all ministers in the Manchester districts can become members of the Association on payment of five shillings yearly. Each member is paid his travelling expenses and the Association provides hospitality and entertainment. For the past five years fifty members have been in attendance at each gathering.

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LIGHT ON THE COUNTRYSIDE. Whether ministers are themselves working in rural areas or in towns, all must welcome the flood of light that is now being thrown from many quarters on conditions in the country. The attention of Parliament has recently been called to the serious and widespread lack in the villages of many of those social amenities, such as water supply, which are naturally in towns regarded as necessities. Villagers have equally the right to claim that water, light and sanitation should be afforded them.

But the Churches must not leave these and other allied matters to the politicians as the sole spokesmen. What Charles Kingsley was ready and active in doing for the village of Eversley, ministers of all the Churches must equip themselves to do for the large villages or small and remote hamlets throughout the land. As an instance of united action in this direction may be cited the work being steadily prosecuted by the Rural Reconstruction Enquiry Committee of the British Council of Christian Churches under the chairmanship of the Rev. Henry Carter. It is expected that a Report will shortly be presented to the British Council by the Committee and then offered to the public.

The Methodist Commission on our own Rural Work has, under the guidance of

the Rev. F. A. Farley, B.A., B.D., been gathering material for a new survey of the present position and for suggestions to the Conference on lines of fresh action.

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VILLAGE SCHOOLS. In *The Education of the Countryman* (Kegan Paul, 15s.) Mr. H. M. Burton gives what has been described as the first balanced, lucid and really informed and up-to-date account of the subjects of which it treats. Here is an outline in eminently readable fashion, often with humorous footnotes, of the history of rural education during the last sixty years. The writer demands that at last the countryside shall be considered in a category of its own. It still provides a living for about one-third of our people. Well over a million and a half (again approximately one-third) of the school population are country children. Yet the record of treatment of these areas shows shameful neglect. As recently as 1929 the Board of Education issued a *Handbook of Suggestions for Teachers in Elementary Schools*, a detailed book of advice, running to over 450 pages, but only five pages were devoted specifically to rural schools. On the day that the Spens Report was published *The Times* devoted four columns and a leader to it. Yet in all those columns, on the rural secondary schools as such there was not a single word. In view of such silence, it is perhaps not surprising that there should now be revealed appalling conditions.

The sites of village schools have often been deplorably chosen, frequently being in church graveyards, or beside the duckpond, at windswept cross-roads half a mile from the village, in dank hollows, on the edges of wild commons or disused sandpits, on steep slopes or on the summits of sharp little hills.

Inadequate playing grounds in rural areas can be instanced by the thousand. There are schools which must take their physical training on the road with a monitor at each end of the class to blow a whistle if traffic appears. There are many more which possess a playground of sorts which just cannot be used for five or six months of the year.

The sanitary arrangements are often such that an urban visitor would think that nothing could be more vile and horrible. As to lighting, there are many rural schools in which oil lamps still hang on incredibly long chains.

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RELIGION AND THE VILLAGE CHILD. On the topics of religious instruction and of church day schools Mr. Burton is emphatic. He states that the large Teachers' Unions employ a staff of officials to look after the interests of their members. They could tell, he declares, stories concerning treatment received from some village clergy that to the uninitiated would appear fantastic inventions. There would be stories of petty jealousies and spiteful waspish attacks, stories of gross discourtesy amounting to wilful insolence, campaigns of lies and slanders, sometimes uttered even from the pulpit or in the pages of the church magazine, charges ranging from constant pin-pricking to real cruelty, from mere indelicacy to plain indecency. Mr. Burton is convinced that there are too many villages where things are far from happy because the village school is a church school and as such is in the hands of the local vicar. The reader is left to imagine what the effect of all this must be on the mind of a child, sensitive and observant. Is this likely to aid the cause of religious upbringing of the village child?

Mr. Burton sturdily maintains the religious character of the instruction and atmosphere of Council schools. Complaining of those who have actually thrown upon Council schools the blame for any irreligiosity in the nation he stoutly urges that if this country is growing up ungodly, the institutions that are failing in their duty are not the schools but the Church and the home.

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VILLAGE TEACHERS. In rural elementary schools there are three classes of teachers.

The supplementary teachers are defined by Mr. Burton as 'women over 18 with no qualifications of any sort: generally in charge of classes of infants'. They may be paid about £100 a year. He urges that as a class the Supplementaries should disappear. The education of the youngest children of all is far too delicate and difficult a class to be left to the hit or miss methods of an uneducated, untrained country girl or woman. Uncertificated Teachers are those who have not obtained a Teacher's Certificate (though they have their School Certificate or its equivalent). Their salary can never exceed about £3 a week. Certificated Teachers are those who have the Teachers' Certificate issued by the Board of Education. Until 1926 this could be obtained by examination (without college training) if the teacher had had a certain number of years' teaching experience. Now it can only be secured by those who have attended a course at a Teachers' Training College or the Training Department of a University and also passed an examination at the end of the course.

The Head Teacher of a village elementary school is almost always certificated but the salary depends on the size of the school. Grade I schools are those with approximately 100 children or less, Grade II those with 100 to 200, and so on. Under the Burnham Scales of salaries, the village certificated teacher feels himself heavily penalized as against the town teacher of similar qualifications but who starts at a higher salary and can reach a higher maximum. These inequalities need redressing.

On the training and supply of teachers for rural schools there is evidently much to be said from the rural point of view. There are now about 80 Teachers' Training Colleges and about 20 University Training Departments in England and Wales. Together they produce about 7,000 trained teachers a year. Of these about 1000 or 2000 have secured posts every year in rural schools. (These figures, of course, would have to be increased when the new Education Bill comes into operation.) The training given however to those going into rural areas is, it is suggested, not sufficiently related to their special work. Nor, it is contended, is it made sufficiently easy for country-bred youth to be recruited for training as teachers in the country. Mr. Burton thinks that certain colleges should be definitely set aside for the training of those who elect to take up rural teaching.

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VILLAGE SERVICE OF YOUTH. One of the most interesting features in Mr. Burton's book is his reference to the reaction of village youth to the Service of Youth idea. He states that from the first it was emphasized that the movement implied service by youth as well as for youth but it was left for a rural community to translate this aspiration into action. In East Suffolk were started Youth Service Squads. These have proved to be a pattern and incentive for many other areas. It was the young people themselves who began the work and then turned to the Local Education Authority for help. Now that they are established they resent any interference or control. Mr. Burton says that the most experienced Committee members, teachers and administrators are dumbfounded. They had been saying for years that country lads and lasses have no initiative and that in rural areas money, leaders and premises would never be found. Now they have seen the movement growing, they have seen groups and clubs amassing their little nest eggs, producing their own natural leaders, securing and decorating huts, disused garages and club-rooms for headquarters. He sums it up by saying that it is one of the most heartening revolutions that has happened for a generation, and especially for the rural areas.

It is not surprising that Mr. Burton's book dealing with the above and many other features of rural life has had to be reprinted within six months of its issue. All who are concerned with village life — and who is not? — will find in it much to stimulate thought and provoke action.

TRAINING MINISTERS FOR THE COUNTRY. The Final Report of the Archbishops'

Commission on 'Training for the Ministry' has now been published (Church Assembly Press, 2s. 6d.) and is of extreme interest in many ways. Its references to country work are noteworthy. Paragraph 88 points out that whereas in old days most ordinands were country bred, that is no longer true, and that it is all the more necessary to make the best possible provision for the training of men for this work. It is acknowledged that hitherto the bias of Anglican training has been in the direction of the industrial parish. In paragraphs 118-121 detailed plans are set out for training of country clergy. First, the sense of vocation to country ministry should be aroused and discovered. Students in theological colleges should be encouraged to work on a farm in vacation. Provision should be made for giving insight — by lectures or otherwise — into the structure of rural organization. Ordinands should be encouraged by their reading and practical study of country life to understand those among whom they are to work. Certain country parishes should be set aside in every diocese as training grounds. After ordination, men should be put under an incumbent who by the grouping of small country parishes could then have two or three men on his staff.

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'THE BOY JESUS.' Under this title the Rev. H. C. Libbey has published with Messrs. Skeffington (3s. 6d.) a study of Jesus the adolescent. It is however by no means scientific or psychological. Dedicated to parents and schoolmasters who have under their care boys of twelve, it seeks to give the result of a preacher's repeated meditation on Luke ii. 42-51. Simple and unpretentious, indeed often colloquial, the twelve chapters of this little book may indicate lines of thought that a reader may pursue for himself. If, as we believe, the human Jesus is a pattern for all, we cannot circumscribe His example merely to the adult. He must have something to say to youth and that not only in words but in acts. And is not that one reason why these brief ten verses have been preserved to us in the Gospels?

W. E. FARNDALE

Recent Literature

The Book of Isaiah. Vol. II (xl-lxvi). By Edward J. Kissane. (Browne & Nolan, Dublin, 21s.)

This book is an uncompromising challenge to current theories about the second half of the book of Isaiah. The author will have nothing of a 'Trito-Isaiah', nor does he accept the now widely held view that Deutero-Isaiah (xl-lv) is made up of some fifty short oracles, independent of one another, yet with a common author. Instead, Isaiah xl-lxvi is a literary unity, and consists of ten poems, each with a conclusion, or 'tail-piece'. Each of these longish poems is further subdivided into three, and the whole consists of ten triads on a logically developing theme. The 'Servant-Songs', as they have come to be called, never had an independent existence, and each is to be interpreted in accordance with the context in which it stands. It is, of course, just as impossible to *disprove*, as it is to *prove*, a construction of this kind. But it is not obvious, for example, that the section lii. 13-lv. 13 should be treated as a unity under the title 'Triumph of the Servant', with the three sub-divisions 'Sion's King' (lii. 13-liiii. 12), 'The New Sion' (liv), 'The Citizens of Sion' (lv); nor is lvi. 1-2 a convincing 'tail-piece' to the section. The general principle underlying Dr. Kissane's treatment is very similar to that of Torrey, except that the former thinks that the book was written during the Exile. This similarity extends even to details. Both think of the author as a poet rather than a prophet, and according to Kissane the author's purpose was to expound the teaching of the eighth-century Isaiah to his fellow-exiles. This seems a curiously

academic view to take of the vivacious, not to say eschatological, Prophet of the Exile. Both Kissane and Torrey seek to end the apparent confusion in contemporary criticism of Isaiah xl-lxvi by brushing aside the work of the past thirty years, and proposing, rather dogmatically, constructions of their own. But neither of them really attempts to answer Gressmann's important article on the Literary Analysis of Deutero-Isaiah in the *Zeitschrift für die alttestamentliche Wissenschaft* for 1914. The book is marred by some careless proof-reading; e.g. there are passages on pages xvi, xvii, lviii, which are unintelligible, and on p. xx we read of Cornhill (*sic.*, for Cornill) and Woodhouse (*sic.*, for Whitehouse). The Bibliography is not altogether reliable; e.g. a book by Sellin published in 1901 is listed twice, once under its main title, and again under its sub-title (where it is given as published in 1911), and anyone looking for Beer's *Die Gedichte vom Knechte Jahwes in Jes.* 40-55, will look in vain unless he knows that it was an article in the Baudissin Festschrift of that year. The list of interpreters of 'the Servant of Yahweh' appears to be taken mainly from Volz, and repeats Volz's mistakes; e.g. Cheyne never said that the Servant was Job, nor König that he was the collective Israel; nor did Grotius say that he was Isaiah, nor Vogel that he was Cyrus, except in passages outside ch. liii, as Volz is careful to indicate.

C. R. NORTH

The Beginnings of Christianity. By Clarence Tucker Craig. (Abingdon-Cokesbury Press. \$2.75.)

About ten years ago F. J. Foakes Jackson and Kirsopp Lake completed a study of the Acts of the Apostles in five volumes called *The Beginnings of Christianity*. Dr. C. T. Craig, Professor of New Testament at Oberlin, has written a book of about 350 pages with the same title, but, while the former was meant to be an exhaustive study of one book of the New Testament, the latter is an 'introduction' to the whole New Testament in a broader sense than that word usually bears. The author has in mind the student of theology, and is well equipped for the comprehensive way in which he deals with a very large subject. His book is the result of wide scholarship, and is marked throughout by a well-balanced judgment. It does not claim to be an exhaustive study of any subject, but it is an excellent introduction, which will stimulate the interest, not of the student of theology, but of the intelligent layman, for it gives only an account of the development of the Christian faith, written in a style he can understand, by a competent scholar. The book is divided into five parts: the Background of the Gospel, the Announcement of the Gospel, the Beginnings of the Church, the Expansion of the Church, the Consolidation of the Church. In the first part the author holds the attention by his account of the land and the religion of the Jews. In the second he deals with the Life and Teaching of Jesus, His conception of the Kingdom of God, with a lucid outline of the Ministry. In the Beginnings of the Church he writes well of the part played by Paul and of the difficulties, from without and from within, which beset the expanding Church. Part IV is mostly concerned with the missionary activity of Paul, and Dr. Craig covers a wide field without digressing into the many interesting bypaths. He also keeps to the main path in his account of the development of the organization and teaching of the Church, and of the relations of the Church to the State and society. It is well perhaps in a book of this kind that the reading should be made easier by the absence of footnotes, and (with hardly an exception) of the names of scholars to whose views the writer is referring. At the end of each chapter is a list of passages, mostly Biblical, for study. The indices are useful, but since no books or authors are mentioned in the text, the selected bibliography would have been of greater value if it had been longer. This would apply especially to those readers who are not theological students in the technical sense.

F. B. CLOGG

Essays in the Conciliar Epoch. By E. G. Jacob. (Manchester University Press, 10s. 6d.) The era of the great fifteenth-century Councils is one of the most interesting and important periods in the history of the Church, and Dr. Jacob is the greatest authority in England, if not in Europe, on the confused events of that time. This book is therefore of the first importance for the study of the later medieval period. It is peculiarly difficult to do justice to it in a short review, because so much ground is covered in these studies, and because there are so many complex and contradictory factors at work in the history of the time. It was the immense scandal of the Papal schism that led directly to the Conciliar movement. The Popes at Avignon had been almost under French domination, and their loss of Roman revenues made them greedier than ever in Papal exactions. Then came the prolonged schism, when for many years Europe saw the unedifying spectacle of two rival Popes, each claiming to be the Vicar of Christ and dividing between them the allegiance of the nations. Hence the growing demand for a Council to end the rivalry and restore the unity of the Church. The better minds wanted more than that: they looked for a general reformation of the Church, or at least of the Papal Curia.

The first section of the book is a valuable study of the dominant thought of the Conciliar movement, and later there is an equally illuminating essay on the English influence upon the Councils between 1395 and 1418, and another on the English representatives who were prominent in the negotiations. Another chapter deals with the political thought of William of Ockham, and still another with Sir John Fortescue's work, *De Natura Legis Naturae*. The account of Dietrich of Niem is very readable, and curiously intimate. This German official of the Curia at Avignon and Rome comes to life again in these pages. The studies of most interest for the general reader are probably those on the Brethren of the Common Life, and on the authorship of the *Imitation of Christ*. There is also a fascinating chapter on Nicholas of Cusa as a theologian. It is impossible to speak too highly of Dr. Jacob's work. Here is a volume that will at once establish itself as a principal authority upon a most important period. The writer's historical insight and balanced judgment are as remarkable as his immense learning.

HENRY BETT

Two Tracts for the Times. By Frederic Platt. (Epworth Press, 1s. net.)

Protestants, the Free Churches and the Future. By R. Scott Frayn. (Epworth Press, 6s. net.)

The first of the 'Tracts for the Times' is entitled 'Evangelical and Sacramental', and the second 'The Evangel and "The Breaking of Bread"'. In the first a plea is made for maintaining the closest connection between the Word and the Sacraments, as in the writings of St. Paul and in Reformation theology. Wesley's belief and practice with regard to 'the duty of constant Communion' is clearly demonstrated, on the basis of the Rev. T. H. Barratt's well-known article in *The London Quarterly Review* of twenty-one years ago, and the impressive manner in which the Methodists of the eighteenth century followed Wesley's lead is well brought out. The first tract demonstrates the essential unity of preaching and sacraments in the New Testament; in the second the author shows how the Word and the Sacrament both set forth a redeeming God in Christ, crucified and risen, ever-present through His Spirit, so that we share a mystic unity with Him, both individually and socially. Dr. Platt has rendered a notable service to earnest readers in this inexpensive booklet.

Dr. Frayn's is a pungent book. After wide experience and deep thinking, he has written a helpful challenge to Free Church people in particular. He deals with such subjects as the approach to re-union, social amelioration, the inculcation of the love of learning in students for the Ministry. Dr. Frayn tilts at the depreciation of culture which seems to have marked the attitude of certain people in regard to the Ministry

of the Church, and he argues strongly for a type of preacher who is able and ready to meet the intellectual problems of so many inquiring minds in these pressing days. Free-Church worship might well be improved; our sermons ought to be what 'plain' men can understand, while our music ought to be of a higher, and therefore more worshipful, standard. It may be that to some readers of this book certain statements will seem to border on the extreme. In writing of this kind this is the tendency, but there is no doubt that there is here a challenge of a most healthy sort, and an attack on our complacencies which should prove a stimulus to both faith and works.

H. WATKIN-JONES

In Search of Faith, edited by E. W. Martin. (Lindsay Drummond, 8s. 6d.)

In the first year of the war there appeared a volume entitled *I Believe*, which the publisher announced as containing 'the personal philosophies of twenty-three eminent men and women of our time'. The list of contributors included writers as various as Bertrand Russell, Lin Yutang, Thomas Mann, Jacques Maritain, and Rebecca West. The general tone was confident, not to say dogmatic. One could not but remember the answer of the diplomat who was asked what his religion was: 'The religion of all sensible men.' 'And what is that?' 'Madam, no sensible man would ever tell you.' Have the war years rendered the 'sensible men' less sure of their faith?

As if to suggest this, thirteen writers, under the conduct of Mr. Ernest W. Martin, have consented to tell us of the search for faith. The humility of the phrase is all the more impressive, or attractive, as several of the contributors, at least, have been wont to write as discoverers rather than seekers. In some instances, indeed, the search reaches its goal. Mr. Mulk Raj Anand, for example, chooses for the title of his brief autobiography, 'I believe in Man'. Most of the writers sum up their religious convictions. Sir Richard Acland gives us the quintessence, as one might say, of Common Wealth; the Dean of St. Paul's writes a persuasive statement of his reverent modernism; and the philosophic Viscount Samuel finds the future of religion in the development of the altruistic instinct. Miss Sheila Kaye-Smith comes as near as any to helping a reader who is himself in search of faith, to a knowledge of God in Christ. Dr. Joad, who might very usefully have told us how he came to make his (rather distant) approach to Christianity, prefers to comment on the inanity of the reviewers of his last book.

The volume opens with three pages from Mr. Bernard Shaw, written (it must regretfully be confessed) in his worst manner. We gather that the editor asked him about belief in God, in immortality, and the resurrection. A reader naturally supposes that the other contributors were asked about the same questions. If this is so, but little attention has been paid to it. It is difficult to see how anything but curiosity will be satisfied by the book. An exception must be made of the essay by Dr. Ryder Smith, whose name Methodists will see with surprise and relief in this company. He writes a comprehensive little treatise on 'theocentric ethics', in which he discusses with much suggestiveness many of the questions on conduct that puzzle Christian men and woman to-day.

W. F. LOFTHOUSE.

The Rebel Church. (James Clarke, 4s. 6d.)

Things Which Abide. By Raymond Abba. (Epworth Press, 6s.)

What Christians stand for in the Secular World. By William Temple. (S.C.M., 6d.)

Democracy and the Individual. By C. K. Allen. (Oxford University Press, 3s. 6d.)

It is no disparagement of Mr. Raymond Abba's sermon studies to say that the 'rebel' sermons from many contributors held my attention more deeply. *Things Which Abide* deals with familiar themes in a thoughtful but not a striking or highly

suggestive way. Their merit lies in their sincere devotional temper, and a nice but not extravagant use of topical references. The *Rebel Church*, on the other hand, is a collection of strikingly original and thought-provoking sermons. Yet they are concerned more with the extension than the intension of Christian Faith, and would not provide the sole food for a Christian congregation. If sermons of Mr. Abba's type were mixed with these, the resultant fare would be rich and satisfying indeed! For these rebel sermons throw the pitiless light of Christian truth on our industrial system, our use of money, the problem of peace and war, and community living, and are the sort of sermons which ought from time to time to be preached from every Christian pulpit. They are not violent and unbalanced in argument and extravagant in language, nor do they rest on an insufficient and unsound theological basis. In the application of Christian truth there will always be an occasion for controversy, but to interpret our faith in terms of modern life is an inescapable necessity, and a book like this is both a stimulus to thought and to action. The Archbishop's booklet has the right title, for it is not so much concerned with what Christians do as with what they 'stand for' in the world. It differs somewhat from the *Rebel Church*, for it deals more with an examination of first principles; its calmly logical style is more calculated to illumine than inspire. There is here the thought, dear to Dr. Temple, that justice precedes grace, and Law the Gospel, in the life of the nations. There is the influence of Martin Buber in the idea of real life being an 'I-thou' and not an 'I-it' relationship. The grounding of the Archbishop in Catholic theology is always apparent. The last book is concerned with the same subject but this time from the viewpoint of a political philosopher who has had a special training in law. The book is to be commended both because of the clarity and force of its argument and the easy, unforced flow of its style. Whilst it is an apologia for democracy, it recognizes its weaknesses and ever present dangers, and it wisely insists that a better democracy depends upon better individual citizens. The one unsatisfactory section is that which deals with the liberty of the individual. To say that 'alcohol is a substance which properly used can give great pleasure and do little harm' is wildly misleading, for apart from its effect on the individual there is no attempt to measure its effect on the community. Again, to say that gambling is not a moral problem 'because I see no morals in it', only shows that a wise man may have his blind spots. Mr. Allen's treatment of his subject is necessarily defective because he does not appreciate the essential relation of Christian truth to democracy, not only in its historical growth but in its continued existence. Without Christianity democracy, as we know it to-day, would not be possible and could not survive.

MALDWYN EDWARDS

Early and Late, Essays and Addresses by J. H. Hertz. (Soncino Press, 10s. 6d.)

'My chief weapon', said the Chief Rabbi, at the celebration of his seventieth birthday in September 1942, 'is the word'. His effective use of that weapon is well illustrated in this book. The majority of the Sermons and addresses here collected belong to the later rather than the earlier period of his life, and relate, to use his own words, to 'the Battle for Humanity which began ten years ago when Nazism proclaimed the outlawry of German Jewry'. For his staunch and ceaseless opposition to the Nazi cause Christians as well as Jews may be profoundly thankful. Jewry could have no more doughty champion in the darkest night of its most tragic history. Yet Dr. Hertz has never limited his concern to Jewry, but has always insisted that to-day 'it is the future of humanity, and not only of Jewry, which is at stake', and that, 'the Nazi movement stands for a general offensive against religion as such'. A Christian reader will find great interest in the other papers and addresses, the earliest of which dates back to 1894. Some of these are of a very personal nature and afford many a clue to

the understanding and appreciation of the Chief Rabbi's own character. Ever since his ministry began Dr. Hertz had dedicated his 'chief weapon' to the advancement of Jewish knowledge. His expositions of the meaning and significance of the main Jewish Festivals, a sermon and an address on the Synagogue, an essay on the Jewish Prayer Book, with a number of other studies of Jewish character and of particular aspects of Jewish thought, are all devoted to this end. While one might ask a question here and there, these will be of great value to his non-Jewish as well as his Jewish readers. Dr. Hertz has devoted himself with unwearied persistence and great distinction to the fulfilment of the purpose to which he pledged himself when he accepted the call to the Chief Rabbinate, 'the upholding and maintaining of the sway of Torah over our lives and the sanctification of the Divine Name, both within and without the ranks of Anglo-Jewry'.

WILLIAM W. SIMPSON

More Sermons of a Layman. By Bernard Lord Manning. (Independent Press, 6s.)

This little book is sure of a welcome from every Methodist who has felt the spell of Bernard Manning. It is almost three years since he passed into the Higher Service, not long after he had preached the last of these fifteen sermons, but, amid the tragedy of these swiftly changing days, the one message which can bring help to a bewildered Church and comfort to a dying world is the essential gospel of 'Jesus and the Resurrection' which was ever the central Fact in all the life and thought of Bernard Manning. To not many preachers has it been given to do more than to serve their own generation by the Will of God, but no sermons are ever out of date when they proclaim in clear convincing speech the timeless verities which are the central message of these sermons. At Cambridge Manning will be long remembered for his scholarship and for his services to the University, especially to Jesus College, but his most lasting impact on his generation will remain in his strong personal conviction of that Truth for which these sermons stand. They bear the marks of his own clear vision, unflinching confidence and spiritual depth; also, we are glad to say, of his characteristic humour, of his scorn for the shallow ignorance of 'learned' men, and of a staunch 'non-conformity' that was yet combined with a catholicity which grew ever wider with the years. The last sermon is an unusual and hardly characteristic 'apologia' for the Burial Service of Cranmer. It was delivered in the year of Manning's departure. The Methodist Service of '36, with its triumphant climax 'Thou art the King of Glory, O Christ', seems to have been unfamiliar to the preacher. These sermons are by no means the product of what Manning calls 'a layman's privileged ignorance'. They are the latest gift to the Church of a great scholar, a humble Christian, and a prophet of the Lord to a distracted age.

T. H. BARRATT

N.B. Readers will be glad to know that copies of Bernard Manning's *Essays in Orthodox Dissent* (Independent Press, 6s.) are again obtainable. — Editor.

Living Education. By T. B. Shepherd. (Epworth Press, 6s.)

This remarkable book, though written before the appearance of the Government White Paper, unavoidably covers much of the same ground, but it deals with it in its own way. Dr. Shepherd, having had many years of teaching in schools and of lecturing at a training college, has conceived the happy idea of consulting the young men he has thus met as to their views on the subject, and in course of time found that he had accumulated scores of answer-papers upon which some hundreds of young men had stated their opinions. Thus armed, he began to summarize the results, and to gather his own conclusions.

These conclusions he has arranged in this short but comprehensive book, which

might be called a sermon on the text, 'They shall have life, and have it abundantly'. Beginning with an account of 'education', he shows that it is not only a preparation for life, but in itself a very essential portion of life. And, as body and soul are co-partners, physical health must be, far more than hitherto, an aim of the school. With this in view, the games must be organized and studied; the boys must be given the choice of the game for which they feel themselves best suited. At the same time, religion must not be neglected; Dr. Shepherd is willing to run the risk of exposing children to sectarian propaganda rather than, as some would wish, ignoring religion altogether. But perhaps the chapters on 'education for the citizen' are still more interesting. As schooling is to go on to the age of sixteen, the pupil will be thinking of his future 'job', of his politics, and of the problems of sex. Here we do not always agree with Dr. Shepherd, least of all with his ideas on the teaching of history, which he thinks should confine itself to the last hundred years. If this were done, for example with American boys, and the history of the Revolution, as it now is given, were omitted, the friendship between Britain and the United States might well be postponed for longer than one likes to think. Nevertheless Dr. Shepherd is always thoughtful, and we can confidently recommend our readers to weigh his every opinion with impartial care. Man, being made in the image of his Creator, is, in his measure, creative also; and wherever the creative power shows itself, a good school will encourage it to the utmost. Should the boy be musical, he will be given the opportunity to play, sing, or compose; should he show the 'artistic' gift, the paintings in the school hall will be such as to stimulate his powers; a rhymer will be encouraged rather than ridiculed.

Can we find teachers adequate to such tasks as all this implies? The opinions of the pupils, as given in answer to Dr. Shepherd's questionnaire, are by no means uniformly complimentary to their ex-masters. 'The worst type is generally a bully who delights in making people look small.' 'I knew one who ruled his class with a cane. Whenever a pupil did not grasp what he was teaching straight away, he would bring him out and show him up by jeering and taunting him. Generally the pupil was frightened out of his wits and therefore gave quick, wrong answers; thus it nearly always ended in a swishing.' And so again and again. It would be a good lesson for masters of this kind to study these opinions.

The hopefulness of Dr. Shepherd is most striking. One could wish that the next hundred years would bring half the improvements which he seems to expect in the twenty after the war. Yet he knows on what a rocky slope he climbs. 'Given all the improvements which have been suggested, a larger part of the difficulties of education will have disappeared, but a portion will still remain.' How few of the great achievements of history would have been accomplished if the doers of them had thought them impossible!

E. E. KELLETT

Towards a New Aristocracy. By F. C. Happold. (Faber & Faber, 5s.)

The Countryman's College. By H. C. Dent. (Pitman, 1s.)

Things Concerning the Kingdom. By Alexander McCrea. (Epworth Press, 4s. and 2s. 6d.)

Hero Stories from the Old Testament. By Ellis Heaton. (In four parts, Epworth Press, 6d. each.)

In post-war planning education is rightly receiving first aid. But education for what? Since Mr. Middleton Murry wrote on 'The Price of Leadership', increasing attention is being paid to the need for a trained *elite* in the coming democracy, and again one adds—rightly. Two of these books describe experiments already made. Mr. F. C. Happold's volume is of particular value. It is full of encouragement for any of the teaching fraternity who, having faith and vision, hesitate to defy conven-

tions and red tape. It tells the story of a brave adventure, which it commends to all who are concerned about the inward character of post-war society and a more Christian way of life. In an attractively illustrated brochure Mr. Dent outlines another noteworthy experiment, in this case for rural communities. It is the story of four village colleges which the Cambridgeshire County Council has already opened. Here is another bold adventure in education. But school organization and material equipment are mere *impedimenta* without up-to-date instruction. The other two books contain teaching already 'tried out' on pupils in the two types of school with which the previous books deal. In *Things Concerning the Kingdom* the Rev. Alexander McCrea answers questions that he has been asked by sixth-form pupils on such subjects as the relationship between God and man, the problems of suffering and progressive revelation. There are also chapters on the Reformation, the origin of Methodism, Bible-reading and prayer, with questions for Groups and, in some cases, very short bibliographies. Incidentally, what is the sixth-form to make of 'the *Ab. Com.*'? This is a valuable book of outlines on a variety of subjects. While sufficient and satisfactory for its immediate purpose, it is worthy of enlargement. In *Hero Stories from the Old Testament* Mr. Ellis Heaton gives us a really fresh presentation, on modern lines, of the underlying message of Old Testament history to the time of Solomon. May we ask him to continue his stories? Dorothy Sayers and the B.B.C. have blazed some trails; he is a pioneer in another direction. These talks, too, have already been 'tried out' — another adventure in education.

T. HAROLD MALLINSON

Faith, Reason and Civilization. By Harold J. Laski. (Gollancz, 6s.)

The Christian in the World of Tomorrow. By the Bishop of Chelmsford. (Church Book Room, 3s. 6d.)

The Debit Side of the Beveridge Report. By Cecil Palmer. (Discussion Groups Association, 6d.)

The Framework of the Future. By L. S. Amery. (Oxford University Press, 6s.)

Professor Laski is one of the most engaging, erudite, and disarming humanists of our day. He patronizes Christianity without an atom of superiority, and exemplifies much of the Christian Spirit even when he understands it least. In his diagnosis of the state of affairs after the war he is convincingly clear, but when he seeks historical parallels in the progress of the Church in the early centuries, this humanist leaves out of account the one thing upon which the new faith depended for its very existence — the power of One Whom it conceived to be its Living Lord. His Christianity is indeed *Hamlet* with the Prince left out — for the chief motive of early Christianity was not faith in equality and fraternity but faith in God. For Professor Laski man's power of self-fulfilment is sufficient to account for true democratic progress and even for the progress of the Christian Church. He would attribute none of it to the idea that man's 'chief end is to glorify God and to enjoy Him for ever'. While theism seems to have served a purpose in the evolution of humanity, now, suggests Laski, the time has come to discard it in favour of a humanistic brave new world. Stated thus starkly, the thesis may cause even Laski an involuntary shudder, but if that be not its true nature I have not understood it. It is significant that Professor Laski quotes Kirsopp Lake as his main theological authority and J. M. Robertson as his main historical authority. Such masters have influenced him so much that there are times when he fails to 'see the wood for the trees'. In every chapter he plays one tune, even though there are variations — Christianity, in capturing Constantine and thus allying itself with Imperial Power, lost its early genius, and though in its early stages it was propounded by poor and humble men, it has nevertheless, by its emphasis on a 'pie in the sky when you die', acted as a drag on the wheels of Social Progress and become

a defender of the vested interests of the wealthy and powerful. Of course there is much truth in this, but it is by no means all the truth. The secret of a Christianity which owes its origin to the hills of Galilee rather than the Court of Constantine, and which has enriched the lives of men and made them better citizens in every generation, has escaped Professor Laski. Such a careful historian should not judge the tree of Christianity by the fruits which grow in Courts, even though that garden may be claimed by ecclesiastics as a garden of the Lord. Court-Christianity has never been a close approximation to the real thing, and for Professor Laski to judge Christianity by its pseudo-expressions is as unfair as to judge his own Socialism by its cranks or his beloved Russian Revolution by the machinations of Trotskyites. It is true that when the Roman Empire accepted Christianity as the official religion it had already undergone a subtle adaptation to the needs of Empire, and that too often in the centuries since the Church has defended and even reinforced the very class divisions in society against which 'its founders had passionately protested', but what of 'its founders', or rather, ITS FOUNDER? Christianity is Christ. He alone founded it. It is a supernatural religion, and no amount of anti-social conduct on the part of a pseudo-Christianity which is entirely out of alignment with His purpose, is a sufficient reason to lead to the conclusion that Laski suggests, that the supernatural character of Christianity has been exploded by the scientific criticism of recent times. Professor Laski fails to produce his evidence for this sweeping suggestion. But no serious student should neglect this book. To the Christian preacher it comes as a subtle challenge, and to the Christian sociologist a call to enter the lists. Our fight is against the humanism which ignores the need of Divine aid. It is not enough to believe with Laski that the victory of Christianity in the early centuries was due to the fact that it led man to a belief in himself. What our author does not see is that that victory was due to the recovery of faith in the God of History. He accepts its fruits but denies or ignores its roots. True, he holds that Christianity brought faith to a dying world and so had creative value, but for him it was faith in man, not in the Living God. While speaking much of the recovery of faith, Professor Laski rejects the view that this means a recovery of the Christian Faith, and pins his own faith to the advance of scientific knowledge. In other words — and the theme keeps recurring — after the victory of the United Nations there will be two rival claimants for men's allegiance; one will be the principles of the Russian Revolution, and the other the principles of the Christian Church. Does not the Professor introduce here a false antithesis? At any rate clerics like the Dean of Canterbury do not see in the Soviet Ideal and Christianity mutually exclusive principles. Laski of course plumps for the Russian Ideal and does not hesitate to suggest that the days of the Church's hold on the life of the world are numbered. This is an able and challenging book.

The Bishop of Chelmsford is 'moved with compassion towards the multitude', but like his master, he will not fob them off with cheap palliatives when their need is truth. He thinks the Church of the future will be a small minority within a secular society, but knowing that the influence of a small body, resolutely faithful to its principles, is out of all proportion to its numbers, he does not despair. But the work of the individual Christian will become more exacting and loose attachment to the church will have little value. Conventional Christianity will be useless. A 'Brave new world' without the Christian virtues will be more like a return to the jungle than the New Jerusalem. The book is a wholesome corrective of those who would make a New Order by blue prints and who still flirt with the idea of the inevitability of progress. The Bishop rightly insists that plans which ignore God's Sovereignty can never come to fruition. There must be an end to the 'tacit non-aggression pact between the world and the Church'. Only a Church which is prepared to be 'shot at dawn' for the sake of its principles will ever gain a hearing in the world of to-morrow. The Bishop has

wise things to say, in a crisp and direct style, about Christian character, personal witness, penitence, faith, Bible-Study, prayer, and public worship. This is a book to read and to pass on to other readers, young and old.

Mr. Palmer sees in the Beveridge Report an attack upon the freedom of the individual and asks the familiar question 'Where is the money to come from?' For him the Report is 'an attack on thrifty work-people'. The optimistic opinion that 'want could have been abolished before the present war by a redistribution of income within the wage-earning classes without touching any of the wealthier classes' is typical of the spirit pervading the whole pamphlet. Nevertheless these warnings may put us on guard against over-much card-indexing.

The last book consists in the main of speeches and memoranda during the period 1938 to 1943. It has all Mr. Amery's usual brilliancy, and, until we put on our thinking cap and consider the cons as well as the pros, he all but makes us full-blooded believers that God, who made us mighty, will make us mightier still. The author, with persuasive eloquence, builds up his case for the Empire by basing it on that compromising, conservative, adaptable English temper which he believes to be characteristic of our race. He holds that we have discovered, in the conception of a freely co-operating Commonwealth, a new constitutional principle of immense hopefulness, not only for ourselves but for the world. But he overlooks the fact that nationalism has been one of the chief causes of our present distresses, and that many of the keenest thinkers of to-day are pinning their faith in world peace to the creation of a world authority. Again, our author seems to find it impossible to imagine anything being done unless it can be enforced, either in the political, financial, economic or social realms. He thinks that there must be co-operation, not so much on a world basis as on an Empire or even a regional basis, though ultimately there might be a 'World-Commonwealth of equal nations on the British model. As to India, Mr. Amery has no qualms, for 'History affords no example of human happiness conferred by an external agency on so vast a scale comparable to the effect of British rule in India during the last century'. As Mr. Amery is Secretary for India, he ought to know!

PERCY S. GARDEN

Judaea Lives Again. By Norman Bentwich. (Gollancz, 3s. 6d.)

Professor Bentwich has assembled in one volume all the familiar items of Zionist propaganda. It is a book that will please those who believe that Palestine will supply the needs of Jewish refugees, and that Hebrew national consciousness is a desirable thing. But it will annoy those readers whose sympathies are with the Palestinian Arabs, if only because its appearance emphasizes the need for an unbiased presentation of the Arabs' viewpoint. One would not expect, perhaps, a Zionist to make known the Arabs' passionate resentment of what they regard as Jewish intrusion, but one might have hoped for a greater willingness for concession and conciliation from a writer who constantly pleads for tolerance and justice. Far too little space in the book is given to the work of Dr. Magnes. The author's picture of Jewish life to-day in Palestine, in spite of pages of description of such institutions as the settlements and the Hebrew University, is a misleading one. One does not see in the book, as your reviewer and many hundreds of Englishmen in the Holy Land in wartime have seen, the bulk of Jewish immigrants overcrowded in a city like Tel Aviv. In conversation with them one learns that their interest in Zion is slight, and they long for the wider economic opportunities of European life. And although in this book earlier Arab revolts are described as 'murderous', little is said about the present activities of the strong Jewish Revisionist party. The reader will look in vain for a convincing reason for Jewish aspirations in Palestine, beyond the final assertion that there is 'something about the Bible land' that makes it attractive to a Jew. Is this sentimental approach

sufficient to justify the bitter conflict that must ensue unless the Zionists modify their claims, and give to Palestinian Arabs, and, incidentally, to Hebrew Christians, the tolerance they claim for themselves? Surely the logical inference from the author's account of his hopes for Judaism as a religion for humanity (which is the most interesting part of the book), is that the Shekinah is not to be located in any particular area. Only such a wider view of the Divine Presence will enable the Jews to take their rightful place in human society and lead them out of the *cul-de-sac* which is symbolized by the Wailing Wall. It was on Easter Day that we read this book. It came home to us that Judaea lives again, not in political aspiration, but in the personal Shekinah of the Risen Jesus. He has established the New Israel, and in Him are all the promises of God.

LESLIE FARMER

Crime and Psychology. By Claud Mullins. (Methuen, 8s. 6d.)

Mr. Mullins is well known as a London stipendiary magistrate, since his outspoken opinions have more than once proved good 'copy' and raised sharp controversy. He is as direct in print as in speech. He is not a psychological specialist, but he has dared to do what few other magistrates have done, to apply psychological principles to the cases which have come to him for judgment. At a time when the Home Secretary has declared he would like to pull down our old prisons and build new ones designed to provide for the individual reform of their inmates, Mr. Mullins's book is specially pertinent. His opening chapters on psychological principles and possibilities show that he follows no particular school. Nor, as the history of the cases described in his book shows, does he think that *all* offenders need nothing but psychological treatment. On the contrary, he believes that prohibitions and punishments are needful, but he quotes Grant Suttie's remark that 'the efficacy of a prohibition is the greater the more the prohibitor is loved as well as feared', and he says that the proudest moment of his years as a magistrate was when a lad came back to thank him for what he had done to help to keep him straight. As a practical example of the attempt to put some psychological considerations into judgment upon offenders, the value of this book is considerable. Law has been very slow to admit the psychological factor in crime, and Mr. Mullins deserves honour as a pioneer. All those who are convinced that our treatment of offenders is out of date, unscientific, and, what is more, unChristian, should read what is written here. The author promises a sequel on the psychology of crime to which one may look for what he has not dealt with now. Let us hope that the 'hedgehog' position, which has so long held against the advancing forces of psychology, will soon be captured. May we also hope that Mr. Mullins, as a lawyer and a magistrate, will be able to persuade his own profession to welcome the invaders as friends?

E. S. WATERHOUSE

The Seven Days of Jericho. By Patric Dickinson. (Dakers, 2s. 6d.)

Mr. Dickinson is a poet and critic who writes in most of the few journals which still find a place for serious literary work. This is his first book. It is a poem in the modern manner, in two parts, one based on the story of the Seven Days of the Creation, the other on the Seven Days of the siege of Jericho. The link between the two is Rahab, the harlot of Jericho. For in the Babylonian myth of the creation Rahab (the raging monster) is the dragon which was cut in half by the god Marduk, and from whose body the heaven and earth were made. In the Genesis story of the creation it becomes the chaos which God reduced to order. This symbolism is the key to Mr. Dickinson's poem. Having created a world, God created a nation, and created it once more by means of Rahab. The meaning of the poem has to be furnished by means of a Fore-

word, for it is hardly likely that anyone reading the text alone would get any inkling of it. But once in possession of the clue we may apply the symbol as widely as we please. For this is what civilization is — a twofold process of destruction and creation, of the slaying of the dragon and the creation of a world, of the overthrow of things which bar the entrance to the Promised Land and the entrance itself.

W. S. H. J.

From My New Shelf

BY C. RYDER SMITH

By Faith Alone. By H. F. Lovell Cocks. (James Clarke, 10s. 6d.)

Dr. Cocks is not a complete Barthian but he is an 'existentialist', and in this book he expounds what the 'existential' account of the Gospel is. Its appeal is ultimately to fact, not argument. In Christ God challenges a man and the man is 'absolutely certain' of the challenge, as he neither is nor can be of anything else. This means, of course, that he does not need to argue whether there is a God. Again, God challenges him to submit both to judgment and salvation. One might continue with the other familiar 'Barthian' phrases. This writer accepts everything in them that is positive. But what about the things that Barth denies? Here Dr. Cocks parts company with him. He allows that there is something that may be called 'immanence', that the whole truth has not been told when it is claimed that Fallen Man has lost the 'image of God', that there is such a thing as 'natural religion' (or, as this writer prefers to say, 'natural faith'), and so on. The purpose of much of the book is to interpret, or re-interpret, these things in the light of 'existentialism', and to show that this is to return to Luther, to Paul and to true Christianity.

The writer criticizes 'theological humanism' quite effectively, and has animadversions on scholasticism, both Roman and Protestant, but his book's value lies in its largely successful attempt to deliver Barthianism from its negations. Much is rightly made of the difference between the *I-it* and the *I-Thou* relationships. Dr. Cocks seems to hold that 'natural faith' cannot go beyond the first. He says that it ought to have been 'continuous' with 'saving faith', but through sin it has become discontinuous, but that when once a man knows God through 'saving faith', 'natural faith' may help him with apologetics. Does this mean that it then belongs to the *I-Thou* 'dimension'? Is it not true that, whenever we are aware of other *persons*, this involves, though it transcends, our knowledge of them as *objects*? Is it not the same with our knowledge of God? Whether we use the word 'continuous' or not, the two kinds of knowledge may be there *together*. Again, at one point Dr. Cocks seems to reject all appeals to 'religious experience', but he disclaims this position later, and, of course, no man can be aware of God's challenge through the Word except on the ground that he is aware of it, and is not this an appeal to 'experience'? Again, what is the 'Word'? For the most part Dr. Cocks answers 'Christ', but he allows that there may be a 'word of God' in other faiths, and even maintains that there was a 'word of God' to Christ Himself. He admits, too, that a man may be an 'unconscious (or sub-conscious) believer', and allows that it is possible for young people, in particular, to pass by way of the hero-worship of Jesus to 'saving faith' in Christ. All this needs more integration than the book provides. Again, the existential doctrines of the Spirit, the Church and the Kingdom are not fully developed. But, especially as Dr. Cocks tells us that the paper-shortage has prevented the publication of the whole of his work, it is fairer to emphasize what the book includes rather than what it omits. It is a real and valu-

able contribution to theological re-construction, and, if it be digested rather than skimmed, it will help a preacher to say with the certainty of our fathers, 'Believe in the Lord Jesus Christ, and thou shalt be saved'. To add three brief comments: the writer is not afraid of paradox; he has a good many apt and effective phrases; the index of subjects is hardly adequate.

Creed or Common Sense. By Charles Jeffries. (Faber & Faber, 5s.)

Under this rather ambiguous title an Anglican layman has written a book to persuade the ordinary Englishman that, if he will only follow the guidance of 'common sense', he will accept the doctrines of Christianity, join a church (normally, the Church of England), and partake of the Sacrament of Holy Communion. The writer thinks, not without reason, that ministers of religion, just because of their specialized knowledge, often take so much for granted that they are unable to approach the 'outsider' in the right way. He makes no pretence to display any new truth, but, accepting the Apostles and Nicene Creeds, gives his own valuable paraphrase of their leading doctrines, and then tries to show that these teach 'facts', and that 'common sense' demands that a man should act in accordance with the facts. The book is written in a refreshing way. In his selection of phrases, the author shows quite clearly, again and again, that he knows the work of the 'specialists' and is just putting their arguments into every-day speech. While questions might be raised here and there about details, the apologetic of the larger part of the book is, on the whole, successful. Here a layman shows that Christianity has so much to say for itself that it is foolish to ignore it, and it would be a good book to give to one of the multitudes of men who just leave it unconsidered. When the writer reaches 'the holy Catholic Church' he turns to a discussion of the Sacraments. Indeed, he comes near claiming that the Church exists to administer the Sacraments. As, on full examination, every article in the Christian faith involves every other, this could be justified, but in these chapters Free Churchmen will find it necessary to raise the usual objections to High Church doctrine. Again, the writer follows the Creeds, and not the New Testament, in saying little about such things as sin and faith and salvation and holiness. No doubt, again like the Creeds (as 'specialists' have often shown) he *implies* much about them, but do not these things need to be brought into the foreground when one is talking to 'the man in the street'? Indeed, are they not all to be found in the Order for Holy Communion? First things first.

The Virgin Birth in History and Faith. By Douglas Edwards. (Faber & Faber, 12s. 6d.)

Mr. Edwards believes, wholeheartedly and even passionately, that a belief in the historicity of the Virgin Birth is essential to a belief in the Incarnation and therefore to Christianity. He has read widely and pondered long before writing this book. Readers who do not share his pre-suppositions may be in danger of missing its real value. While he does not make any considerable new contribution to the subject, his treatise does include keen criticism of the opinion that the stories of the Virgin Birth in the New Testament are unreliable, as well as an account of the reasons for accepting their truth. Unfortunately, however, mingled with these things there is much more, and one must at least hesitate about this 'much more'.

What are Mr. Edwards' pre-suppositions? He quotes the Songs of the Nativity without question as the work of their reputed authors; he uses passages from the Fourth Gospel as the *ipsissima verba* of Jesus; he maintains that our Lord taught a belief in His Divinity to the disciples during the Forty Days that followed the Resurrection, and that at the same time Jesus or Mary or both told the story of the Virgin Birth. It is almost a pre-supposition with him that all the scholars that reject the Virgin Birth are unable to judge aright the evidence of history. He writes that 'the

particular men who say that the doctrine of the Virgin Birth is false are without exception non-believers in the Incarnation', and that 'there is nothing to be said against it'. In this book it is very difficult to sift the wheat from the chaff, but there is wheat all the same. For instance, Mr. Edwards argues that the Birth Stories stress the human element in our Lord's 'nature', and not the Divine. Is there not truth here, though, of course, both elements are there? The author would probably include me among obscurantists, since it seems to me that it is quite possible to believe in the Incarnation without believing in the Virgin Birth, and that therefore a belief in the latter is not essential to Christianity. On the other hand, it seems to me that this belief is 'congruous' with a belief in the Incarnation and that, on the whole, the evidence is adequate. I should, therefore, have welcomed a book that reinforced the evidence, but, while Mr. Edwards claims to do this through many rather repetitious pages, he cannot be said to have had much success. For instance, he argues through almost fifty pages that Dr. Vincent Taylor is wrong in holding that St. Mark and St. Paul are silent about the Virgin Birth. He finds a reference to it in Mark's phrase (Mark vi. 3), 'the son of *Mary* (with the article)', but does not the phrase mean 'Mary here'? He makes much of St. Paul's use of *gennao* in three famous passages, arguing that (unlike St. John) Paul would not use the verb *gennao* of Jesus' birth because of its too 'fleshly' associations. Does not the word just mean 'come', as in such an English phrase as 'he came of peasant stock'? Again, Mr. Edwards finds a reference to the Virgin Birth in the use of the aorist *gennētheis* in 1 John v. 18, but surely this may just be an instance of the use of 'the timeless aorist participle'. Again, our author thinks that our Lord was referring to His own birth when He said 'That which is born of the Spirit is spirit' (John iii. 6). Surely, too, under the metaphorical use of *gennao*, he ought to have referred to St. Peter's use of *ana-gennao*. Other questions could be asked, if there were space. There are omissions too. For instance, Mr. Edwards does not face the problem that St. Matthew and St. Luke's Nativity Stories seem discrepant.

The current doubts about the Virgin Birth seems to spring from two sources: the modern tendency to reduce the miraculous element in the Gospels to the minimum, and the relative lateness of the available evidence. An up-to-date defence of the Virgin Birth should deal with both. It should also seek to answer, for instance, the question, 'Why did both "Matthew" and Luke include a genealogy at all — and especially, why did they carry it further back than David?' Perhaps an attempt to answer this question would raise a wider one. It was in the period between A.D. 70 and A.D. 100 that the First and Third Gospels began to find their way into the incipient Canon; it was in the same period that the Church found itself driven inevitably to a belief in the Divinity of Christ; both Ebionitism and Docetism, which, though for different reasons, could neither of them include a belief in the Virgin Birth, obtained in the same period. May it not be that all these things *go together*? We need now a discussion of the Birth Stories in relation to the historical context of the period when they appear in our documents.

The Wretchedness and Greatness of the Church. By W. A. Visser 't Hooft (S.C.M., 2s. 6d.)

This is an English translation of a book in French by a Hollander who is also a 'good European' and who knows the Continental churches to-day as few do. Dr. 't Hooft is like a good physician. His diagnosis goes deeper than symptoms; he prescribes the one right treatment; he tells his patient that he cannot do his work in the world aright until he himself is well; and he is able to add that there are already some signs of recovery. Barth's influence is clear sometimes. Dr. 't Hooft's hope lies first in Christ and then in the Confessional Churches. He shows that God 'of old time' blessed His people through discipline and ordeal, and that the Church needs to be re-built of

'living stones'. Then, in a rather vague chapter, he tries to point the way to an ecumenical unity. Lastly, he shows that the Church has no final hope for the world except through *re-creation*, yet that it may and must take an essential part in the present attempts at the construction of a better world. All that he says applies, *mutatis mutandis*, to this country. This is a book that goes deep and that evades no difficulties.

The Speaker's Bible, The Book of Exodus. Edited by E. Hastings. (Speaker's Bible Office, Aberdeen, 11s. 6d.)

This is the latest volume in a well-known series. Mr. Hastings shows his customary skill alike in sermon-construction and in the selection of illustrations. Professor Norman H. Snaith, of Headingley, contributes an expert and up-to-date Introduction.

Heroes of the Call and Quest. (Religious Education Press, Wallington, Surrey, 5s. and 4s. 6d.)

Here is another volume of the excellent *Teachers' Guides* to the 'agreed syllabuses', this time for 'Juniors and Lower Forms'. It deals with four subjects: Jesus through the eyes of Peter; Heroes of the Faith, ancient and modern; Old Testament stories from Samuel to Rehoboam; and the Power of Prayer. There is everything here that a teacher needs, both for himself and his scholars.

The Old Testament in the Light of Modern Scholarship. By Francis Wrigley. (Independent Press, 6s.)

This is not a new book but a fourth edition. It is necessary, however, in these days to let people know when a good book is available! Here 'ordinary Christians' may read the Old Testament as it ought to be read.

People, Church and State in Modern Russia. By Paul B. Anderson. (S.C.M., 6s.)

On the jacket of this book we are told that the writer has 'an intimate knowledge of church and people' in Russia, but, while this appears implicitly clearly enough, this book is no record of personal experiences. Its strength lies in its quotations from Soviet documents and, as far as they are available, from Church documents too. It has also many well-selected extracts from speeches and quotes some illuminating stories. It is a factual record, not a series of impressions — and this gives it its value. It says nothing of Berdyaev's contention that Bolshevism is a typically Russian product, but suggests rather that it is just what it claims to be, Marxist. It seems to imply that Nersoyan's distinction between 'dialectical materialism' and 'Mechanistic materialistic' is unsound. If it has a weakness, it is that it says little about the 'people'. Here Timasheff's *Religion in Soviet Russia* may be preferred to it, yet Mr. Anderson might reply that there is little exact evidence of the attitude of the people to religion, and that he has left his readers to do their inferring for themselves. It seems clear that whatever the people felt about their parish priests, they were glad to see the old monkish 'authorities' of the Church swept away. The author sheds much light on the problem, 'If, as the Party has consistently claimed, there is religious toleration in Russia, why have there been three periods of persecution?' Stalin would claim, rightly or wrongly, that Christians have been persecuted, as others have, because they were enemies of the *régime*. Did not the Patriarch Tikhon anathematise the Bolsheviks in 1918 and say to them, 'Come to yourselves, ye idiots, cease your bloody deeds?' Stalin, of course, in spite of his invoking of 'God's' blessing on President Roosevelt, holds with Lenin that 'religion is a sort of spiritual moonshine, in which the slaves of capital drown . . . their demands for a life at least somewhat worthy of man'. Again, the writer brings out clearly, what Stalin himself indeed has said in one of

his speeches, that at present Russia is not practising communism, but socialism — as a preliminary to communism. Some would call this opportunism, but Mr. Anderson claims that the struggle between the atheism of Marxism and theism is just being left to the 'dialectic' of Marxism, the ultimate victory of the former being counted inevitable. Christianity may well accept the challenge. Mr. Anderson gives long extracts from the Soviet syllabus for education. These show that the teaching of atheism is very thorough. The story of creation in Genesis and such modern institutions as the Y.M.C.A. and the Salvation Army are alike arraigned as supporting 'class'! Even mathematics is pressed into service by the teaching of its history. Mr. Anderson seems to think that this kind of education has been more successful with the young than Professor Timasheff would allow. The latter suggests, in effect, that with a large number of young people the home has here beaten the school. As to the general policy of the Soviets, Mr. Anderson, while pointing out that under such subjects as the Four Freedoms it is in agreement with the aims of democracy, makes no attempt to minimize the fundamental differences between Christian and Bolshevik ideology. If the many references to the Patriarch Sergius are pieced together, one wonders whether he was not one of the few great men of this era. In 1901-3 he presided at conferences — Berdyaev, for instance, being present — which were busy considering the reform of the Russian Church. Later for a brief period he joined the so-called 'Living Church', which set itself to work with the Bolshevik Government. Then he 'repented' and submitted again to the Patriarch Tikhon. Was this because Tikhon's attitude to the Government had altered? Presently, through a series of arrests of Acting Patriarchs, he found himself Vice Acting Patriarch. From that moment he set himself to find a *modus vivendi* with the Government. He too was an opportunist, for, while agreeing with the Government that the Church should not oppose its policies, he seized the opportunity, when war broke out between Russia and Germany, to summon all the faithful to a holy war. So much for the idea that the Church should never 'interfere in politics'! Mr. Anderson has an interesting passage on Sergius' attitude to Christian Re-union. In 1931 he declared that, while the Anglican community did right to separate from the 'schismatic' Roman Church in the sixteenth century, it did not go far enough, for it ought to have sought admission to the Orthodox Church, for this alone is the true Church. He said that now the Anglicans need to be 'agonizing' to join that Church if Re-union is to be considered, and that, even if they have retained the Apostolic Succession, their Eucharists are not true Eucharists. In other words, opportunist though he was, he held fast at all costs to what he took to be 'fundamentals' — unless, that is, he changed his mind and came to think the admission of the Anglicans to the true Church a proper case for 'economy', as the Greeks call the admission of exceptions. Probably this book, though short, is the best yet written on its subject, for the author keeps resolutely to facts, and that is what we need most of all about Russia.

The Prospects of Islam. By Laurence E. Browne. (S.C.M., 6s.)

Muhammadanism is perhaps the greatest shame of Christendom. For a dozen centuries it has lain, all but un-evangelized, between Europe and the rest of the Eastern hemisphere, like a great Sargasso Sea. What of its future? Professor Browne, knowing that the unexpected often happens, is a discreet prophet, but he rightly tries to read the future through the study of the past and the present. He is an acknowledged expert on the subject and he writes in a good 'running' style. Those who know nothing of Islam will find here just the book to help them, while not a few remarks will set others thinking 'from another angle'. A large part of the book is given to India, though it is strange that, in the account of the political intrusion of the European powers into the territories of Islam, neither India nor the Dutch East

Indies is mentioned. On p. 97 'casually' is unfortunately printed for 'causally'. The accounts of the Caliphate of Turkey, of the ideas that lie behind the 'Pakistan' demand, and of recent reform movements, are not the least valuable parts of the book. By inference, too, there is an apologetic against Islam. Professor Browne is by no means blind to its merits, but he sees no hope that in the future it will be less barren than it has been for four centuries. He might have added that in the days of its cultural eminence not a few of the leaders were Jews.

Albert Schweitzer, his Work and his Philosophy. By Oskar Kraus. (A. & C. Black. 6s.)

Albert Schweitzer is such a marvel that it is no wonder that many books have been written about him, especially in German, while he is still alive. In this volume Professor Kraus, one of his friends, who has recently died, sets himself to analyse his mind and character, as far as may be. The author, a Czech, was an expert psychologist. He criticizes the great Alsatian from the point of view of Brentano's 'topoidic' philosophy, but a reader need not trouble even to understand this, for it is Professor Kraus' analysis, and not his criticism, that is of value. The book is not a biography, yet enough is told of Schweitzer's youth, of his partial revolt from Kant and from orthodox Christianity, of his masterly exposition of Bach, of his epoch-making study of Jesus and His times, of his astonishing medical work in the Congo, and of the way in which he is now filling his 'leisure time' there in the writing of a philosophy of civilization — enough is told of these to make the analysis live. Between the first and second German editions of the book the author asked and received the help of Schweitzer himself, given with characteristic modesty. Professor Kraus' chief interest was in Schweitzer's philosophy, not his theology — though, of course, the two intertwine. For many people the most interesting question about Schweitzer is: 'How does it happen that this son of a pastor, who began to doubt the truth of orthodox Christianity when he was fifteen, and who committed himself to a completely Apocalyptic account of our Lord in *The Quest of the Historical Jesus* when he was twenty-six, made up his mind at twenty-one to devote himself at thirty to a life of self-sacrifice like Jesus' own, and is carrying out that vow "on the edge of the primeval forest"?' 'If an answer had to be given in one word, that word would be 'Pity'. Even in his youth Schweitzer was overwhelmingly impressed by the awful contrast between the health, vigour and happiness of his own life and the misery of the great majority of men. The contrast called him irresistibly to his life's work. In particular, he has been horror-struck at the terrible evils that 'Christian races' have inflicted upon 'native races'. He 'feels in his bones' that he must do what one man may to expiate these wrongs. It looks as if pain, rather than sin, is to him the chief horror. That is why he became a doctor and a 'medical missionary'. But why does he tell his piteous African patients the story of 'Jesus and His love'? This brings us to his philosophy and theology. In philosophy he is pessimist, but in religion he is optimist. He holds that only a *lebens-anschauung* is possible, not a *weltanschauung* — that the true way of life can be found, but not a consistent theory of the universe. About the ultimate philosophical problem he is agnostic; about the ultimate ethical problem he is sure. So far, of course, he recalls Kant. But in ethics he is a 'mystic' — that is, he believes that there is an ultimate ethical Some-one (or Some-thing) of whom (or of which) he has immediate knowledge within himself. He believes, too, that this Some-one or Something will at last prevail in the universe of men. It may be said that, in his own sense, he believes in the coming of the Kingdom of God. He hesitates sometimes between pantheism and theism, but seems to prefer, on the whole, to say that he believes in 'ethical pantheism'. He holds that Jesus' *weltanschauung* was wrong, but His *lebensanschauung* right — that He was mistaken in expecting a speedy Apocalypse that would end the 'age'; mistaken, too, therefore, when He thought that His own death would

avert the 'messianic woes' that were to precede the 'end' — but right in believing that He directly 'knew the Father', and right also when He recognized that God's ethical demand is that a man spend himself, suffer, and, if need be, die, for others. Of course many problems are raised by such convictions. In his book Professor Kraus gives his space to the philosophical problems rather than the theological ones. For instance, he sets what he calls the 'mystical' over against the 'rational'. But, if a man believes that there is an Ultimate that confronts him as immediately as things and persons do — an Ultimate, therefore, that he must 'postulate' just he must 'postulate' them — is it not as 'rational' to take account of it as of them? It will be seen that, in Schweitzer's distinctive way, he falls into the class of teachers who to-day are telling us that there is an Ultimate, who at once thrusts itself (or Himself) upon us and hides from us. It would be interesting, for instance, to compare and contrast Schweitzer with another pastor's son, Kierkegaard. In an Introduction the Master of Balliol calls Schweitzer a 'firm Kantian and Protestant', but surely his teaching is by no means Protestant and not wholly Kantian. This book will be of great help to anyone who is seeking the clue to the puzzle of Schweitzer.

Alfred Loisy, His Religious Significance. By Maude D. Petre. (Cambridge University Press, 7s. 6d.)

The main purpose of this book is to show that, in spite of all Loisy's destructive criticism in the field of early Christianity, religion remained to the end his chief concern. He believed in 'mystical humanity' — that is, that man finds himself confronted by Some-one or Some-thing beyond himself, with whom he must needs deal in one way or another, and that ethics, which are of unsurpassed importance, depend upon the way in which he does this. Further, Loisy held that it is impossible for man to give an adequate account of this Ultimate, and that, while Christianity is the best account so far, it is bound to pass away in something better. Miss Petre succeeds in proving these things, not least from the letters that Loisy wrote her. The book also sheds light on what Pope Pius X called 'Modernism' in the Catholic Church. Miss Petre was intimate with all its leaders. Since she wrote this book she has passed away, and we are told in a preface about her that, as she had always refused to submit to the Pope's demands, she was 'deprived of graveside rites'. In this book she shows how Duchesne stood aside, rather cynically, from the movement, and how Von Hügel tried to control it as a chess-player controls his board. To explain his own submission to the Pope Von Hügel wrote her as follows: 'It is forcibly in my mind — as far as I know myself — from a strong desire not to appear (it would be contrary to the facts and contrary to my ideas and convictions) as though all that action of the Church authorities had, in no way or degree, been interiorly accepted by me. Certainly that action was very largely violent and unjust; equally certainly, if one had been required definitely to subscribe to this or that document without express reservations, one could not, with any respect left, have done so.' Does this mean that Von Hügel gave 'interior' consent, as well as outward submission, because he did not wish to seem to reject *everything* 'required'? This book shows once more that the leaders of Catholic 'Modernism' were only united by the hope that some greater liberty of thought would be allowed in their Church.

Nothing Quite Like Kipling had Happened Before. By the late Coulson Kernahan. (Epworth Press, 3s. 6d.)

The sub-title of this interesting book, 'Some little Memories of a Great Man', indicates its nature better than the title. It is a *causerie* about 'literary life' in London in the last generation, by a writer who was all the while at the heart of it. Like all good *causeries*, the author does not hesitate to wander a bit sometimes from his main

theme. As the President suggests in an introduction, Coulson Kernahan was a man of natural modesty, deep intelligence and sterling Christianity. It is said that the Kipling queue is not at present as long as it was, but, whatever may be thought about his brand of 'imperialism', he was a genius. Here we see him among his friends. The book, of course, teems with stories. There is one, for instance, about Balfour and Zangwill, and another about Lord Roberts' famous and authentic prophecy in 1908 that Foch would win the last war.

The Intimate Papers of Colonel Bogus. By Michael Barsley. (Pilot Press, 5s.)

Who would be a Colonel? First there was Colonel Bramble, then Colonel Blimp, and now comes Colonel Bogus, whose nickname is Boojum! Mr. Barsley is a skilful satirist, and sometimes a sly one. He has illustrated his pages with more than fifty telling sketches (and has a special liking for drawing fat men). He coins names with great skill — for instance, there is Lady Standaghast of High Dudgeon. He has many telling sentences — for instance, 'Our Rights are *your* Privileges'. Like most good satirists he caricatures — but, also like most good satirists, he does not over-caricature. His book is an attack upon the political Right from the political Left, but he pillories many an evil that all right-minded men, of all parties and none, deplore. The book will surely do its share in ending them, for ridicule may lead to reform.

Booklets and Pamphlets

DEVOTION

The Epworth Press had added two more to its series of Broadcast Talks — Canon Bloomer's *A Fact and a Faith* and Rev. Frederic Greeves' *God Matters to You* — at sixpence each. . . . In *The Faith that Fortifies*, by J. Adamson Finlay (Epworth Press, 1s. 3d.), Mr. Churchill's speeches are effectively used to illustrate the meaning of five virtues — Faith, Fortitude, Caution, Daring, and Continuance. . . . Whether we call Carvosso and others of Wesley's Preachers 'perfect' or not, we ought to be like them. In *Perfect Love* (Epworth Press, 6d.) Rev. W. H. Wardle, by the help of the Bible and of Wesley, tells us their secret. . . . The 'faith' of the first three Gospels is often called 'miracle faith', yet it has a meaning for us. Rev. Michael Champneys, in *How They Believed* (Epworth Press, 2s.), uses the background of the stories to show how pertinent they are to daily life. . . . 'When you talk to boys and girls begin with a story.' Mr. W. J. McEldowney has done this with great skill in fifteen 'Ten Minute Talks' under the title *The Second Mile* (Lindsey Press, 1s. 6d.). . . . Geoffrey Hoyland's *Swift* (S.C.M., 1s.) is a lovely tale of the boy Jesus at Nazareth. For once a writer on this theme does not 'let us down'.

THE CHURCH

The Scheme of Church Union in South India (Church Book Room, 1s.) is a statement by a number of Anglicans in favour of the scheme, and *The Unity of the Faith* (Dacre Press, 6d.) a similar statement against it. . . . In *Reunion by Destruction* Mr. T. S. Eliot describes and criticizes it (Pax House, 1s.). . . . In *Beyond the White Paper* (Dacre Press, 3s. 6d.) Rev. Reginald Lumb puts the Anglican case against 'inter-denominational religion' and 'agreed syllabuses' with clarity and vigour, and describes a new policy for Anglican schools, under which the clergy would be trained to teach the Anglican faith in Church schools.

CHRISTIAN LIFE AND WORK

The story of 'Temperance' in Methodism from the days of Wesley onwards is told

by Rev. E. C. Urwin, with all his usual accuracy and historic sense, in *Methodism and Sobriety* (Epworth Press, 2s.). He shows that the battle is not yet won. . . . In *The Regnal League and Youth Centres* (Epworth Press, 9d.) Rev. Donald Standfast expounds the nature and activities of the League. . . . Many who listened to Professor T. E. Jessop's broadcasts on *Basic Religion* (Epworth Press, 6d.) will want both to read and recommend them. He answers seven of the questions that people ask when they don't want to bother with religion. He 'gets home' all right. . . . In *An Approach to Christian Youth Leadership* Mr. S. E. Weeden gives guidance, both spiritual and practical, to the many whom Christ is calling to undertake work of this kind (Epworth Press, 4d.). *Experto crede*. . . . Two more able volumes have been added to the new series of *Forward Books* (Independent Press, 2s. each). In one, *The Man in the Street*, Rev. W. A. Whitehouse shows how exactly the Bible doctrine of man (and sin) is relevant to our own day. In the other Principal Lovell Cocks tells the story of *The Nonconformist Conscience* in Victorian times and points out its shortcomings. . . . The British Council of Churches brings the common Christian doctrine of the family thoroughly up to date in *Home and Family Life* (S.C.M., 1s.). . . . In *The Minister in the Sickroom* (Epworth Press, 6d.) Dr. E. A. Dingley gives a medical man's help, such as many a minister has longed for, in a crisp and practical style.

HISTORY AND BIOGRAPHY

He does not know the Indian Problem who only knows its politics. Professor K. R. S. Iyengar, in his *Literature and Authorship in India* (Allen & Unwin, 2s.), tells the story of the revival of literature since 1800 in a dozen Indian languages and in many forms — from the masterpieces of Tagore to shameless plagiarism from the West. The keynote of the book is 'It seems as though India has reached a stage when she can neither do with English nor do without it'. A very timely manual. . . . Readers of 'The Jesus of History' will be glad to know what manner of man its writer was. His intimate friend, Professor T. H. Robinson, gives us a graphic picture of him in *Tenot Reaveley Glover* (Carey Press, 6d.). . . . In *The Coming of the English Bible* (Epworth Press, 2s.), Mr. H. J. Cowell has gathered, in a convenient and interesting way, much material from many sources. Here, for instance, we not only find Wycliffe and the Authorized Version, but Chained Bibles and the English Merchant Adventurers.

CURRENT AFFAIRS

The premier of Madras, Mr. C. Rajagopalachari, is one of the true statesmen of India. In *The Way Out* (Oxford Press, 1s.), addressed primarily to his own countrymen, he urges quietly and persuasively that the Cripps Proposals do furnish a basis for negotiations with Britain. The pamphlet is what it claims to be, 'a plea for constructive thought'. . . . Nothing brings out both the heroism and horror of war as an eye-witness's description of one great episode — such as Clifford Lever's account of the Epic of Calais, *On My Heart Too* (Epworth Press, 2s.).

Articles in Periodicals

Contractions: *E.T.* for *Expository Times* (T. & T. Clark, 1s.); *H.J.* for *Hibbert Journal* (Allen & Unwin, 2s. 6d.); *P.* for *Presbyterian* (J. Clarke, 3d.); *S.P.* for *Studies in Philology* (University of North Carolina, \$5); *J.T.S.* for *Journal of Theological Studies* (Oxford University Press, 5s.).

'Chesed', *The Meaning of*, by Norman H. Snaith (*E.T.*, Jan.); *Christianity, A Morator-*

ium for, by J. Munro Robertson (*H.J.*, Jan.); *Christmas, Real Meaning Behind*, by G. F. MacLeod (*P.*, Jan.); *Church in Reconstruction, The Place of the*, by Daniel Jenkins (*P.*, Jan.); *God in His Own Image? Has Man Made*, by Peter C. Young (*E.T.*, Jan.); *Jehovah's Witnesses*, by J. M. Swift (*E.T.*, Feb.); *John i-iii, A Study in Dislocations*, by E. Basil Redlich (*E.T.*, Jan.); (Justification) *A Word and a Reformation*, by Alexander Miller (*P.*, Dec.); *Niebuhr's Gifford Lectures*, vol. 2, by D. M. Mackinnon (*P.*, Nov.); *Reformers? And the English*, by E. Gordon Rupp (*P.*, Nov.); *Satan, The Passing of*, by Edward Langton (*H.J.*, Jan.); *Scientific Outlook, The*, by T. J. Foinette (*P.*, Mar.); *Secularist Experiment, The Great*, by H. A. Stewart (*H.J.*, Jan.); *Theosophy*, by W. S. Urquhart (*E.T.*, Mar.); *Unamuno, Miguel da*, by Geraint W. Jones (*E.T.*, Feb. and Mar.); *Westminster Confession, The Contemporary Relevance of the*, by Basil Hall (*P.*, Dec.); *Theology, The New Approach to*, by J. W. Hunkin (*E.T.*, April); *Mark? Did Matthew and Luke use a 'Western' Text of*, by T. F. Glasson (*E.T.*, April); *Education, A Christian Concern with*, by J. W. Ashley Smith (*P.*, March); *Apologetics, The Pragmatic Argument in*, by David Cairns (*P.*, March); *History? Who Makes*, by Philip Leon (*H.J.*, April); *Supernatural, The Natural and the*, by Edwin Quinn (*H.J.*, April); *Anti-Semitism, A Chapter in World History*, by C. G. Coulton (*H.J.*, April); *Renaissance, Epicurus in the Early*, by D. C. Allen (*S.P.*, Jan.); *Milton's References to Plato and Socrates*, by Irene Samuel (*S.P.*, Jan.); *Seventeenth and Early Eighteenth Century England, Anti-Stoicism in*, (*S.P.*, Jan.); *Swift and English Spelling*, by J. H. Newmann (*S.P.*, Jan.); *Whitefield's Journal, 1738, Two Rival Editions of*, by G. H. Lam and W. H. Smith (*S.P.*, Jan.); *Shelley and Claire Again*, by J. H. Smith (*S.P.*, Jan.); *New Order, Personality and the*, by H. D. Lewis (*E.T.*, May); (Barthianism) *Either . . . Or Theology*, by T. Hywel Hughes (*E.T.*, May); *Form-Criticism in (the Greek 'rhetors' of) the First Centuries*, by R. O. P. Taylor (*E.T.*, May); *Lord's Supper, The*, by Adolf Schatter (*P.*, April); (Barthianism) *A New Theology of the Old Testament*, by H. P. Ehrenberg (*P.*, April); *Miracles of the Old Testament, The Nature*, by H. Wheeler Robinson (*J.T.S.*, Jan.-Apr.); *Hebrew Words, Uncertain*, by G. R. Driver (*J.T.S.*, Jan.-Apr.); *Psalms 73-150, Notes on*, by A. Guillaume (*J.T.S.*, Jan.-Apr.); *Form in Matthew v., Three Questions of*, by D. Daube (*J.T.S.*, Jan.-Apr.); *Baptism in Luke's Gospel, The*, by G. O. Williams (*J.T.S.*, Jan.-Apr.); *Pontius Pilate in Creed and Gospel, The Importance of*, by S. Liberty (*J.T.S.*, Jan.-Apr.); *Hina in the New Testament, The Imperative Use of*, by A. R. George (*J.T.S.*, Jan.-Apr.); *Western Text and Original Text in the Epistles*, by G. D. Kilpatrick (*J.T.S.*, Jan.-Apr.); *Marcionite Doctrine, Ezrik's Resumé of*, by C. S. C. Williams (*J.T.S.*, Jan.-Apr.).

What about religion in Russia? In *Sobornost*, (i.e. 'catholicity' or 'togetherness'), the quarterly organ of the Fellowship of St. Alban and St. Sergius, readers will find articles on all sides of the question, written by men who *know*. The price is 5s. per annum, and copies may be obtained from Annandale, North End Road, N.W.11.

Christians and Jews. Under this title the Society of Christians and Jews (21 Bloomsbury Street, W.C.1), of which Rev. W. W. Simpson is secretary, has begun to issue a well-designed 'occasional review' at sixpence.

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